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THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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EDITORIAL AND BUSINESS CHAT

THE ANNUAL MEETING

The Fifth Annual Meeting of the Missionary Review Publishing Company was held at 156 Fifth Ave., New York, on February 9th and in the absence of Dr. Robert E. Speer, was presided over by Dr. Wm. I. Chamberlain, the Acting Chairman of the Board of Directors.

The *Treasurer's* report, presented by Mr. Walter McDougall, showed many reasons for encouragement as it revealed the largest receipts from subscriptions in the history of the Company and a smaller manufacturing expense than in the previous year.

The *Secretary* reported a more encouraging outlook than at the annual meeting last year. This year 20 Boards have promised to make appropriations to the Maintenance Fund and other friends will provide the remainder needed.

New subscriptions last year numbered 4,354. If Boards and other friends would cooperate to place the REVIEW in all mission stations and, on an average, one in every Protestant church in America, the subscription list would be over 150,000.

Last year the REVIEW published articles by 110 different authors representing 32 branches of the Protestant Church. These articles dealt with 20 general topics, 22 on Home Missions in America and 70 on other lands.

Plans are under way for articles of unusual value to be published during the present year; also a special number on India, one on the American Negro, and one on Men and Missions.

The following Directors were elected for the coming year:

Harlan P. Beach, Frank L. Brown, Wm. I. Chamberlain, Frederick L. Colver, Mrs. E. C. Cronk, Walter McDougall, Mrs. H. W. Peabody, Delavan L. Pierson, Fleming H. Revell, Dickinson W. Richards, Robert E. Speer.

* * *

THE BIBLE IN RUSSIA—CORRECTION.

Attention has been called to what may be a misleading statement in one of our advertisements concerning the number of Bibles distributed in Russia during the past 120 years. The Secretary of the Canadian Bible Society, which is auxiliary to the British and Foreign Bible Society, states that while there is tremendous need for Bibles in the various languages spoken in Russia, the "British and Foreign Bible Society has during the past 100 years distributed about 20,000,000 volumes of the Scriptures, in whole or in part, in Russian and Slavonic languages. Before the great war this society employed eighty colporteurs, most of them members of the Orthodox Church, and circulated about half a million copies of the Scripture every year."

With the millions unreached in Russia there is still a great "famine of the Word" which Christians should endeavor to relieve as soon as possible.

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Professor Melvin Grove Kyle, D.D., LL.D.

is the Archeological Editor of The Sunday School Times and Professor of Biblical Theology and Archeology in Xenia Theological Seminary. He combines a rare scientific scholarship with whole-hearted belief in the Word.

While Dr. Kyle was in Palestine last year he took about one hundred fine photographs, including a number of the walls of Jerusalem, his latest principal research in Palestine being in connection with the walls of that immortal city. The Sunday-school lessons of this year include one on "Nehemiah Rebuilds the Walls of Jerusalem," and Dr. Kyle, in collaboration with the Director of the American School of Oriental Research at Jerusalem, Professor W. F. Albright, will give readers of the Times the latest facts about the historic ramparts of that city from which our Lord was crucified and to which he will return.

Meantime his invaluable archeological and travel articles, coming out of his recent trip in Bible lands, will appear every few weeks in

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TIRUVAMALI—A GREAT HINDU TEMPLE IN SOUTH INDIA

THE MISSIONARY REVIEW *of the* WORLD

VOL.
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APRIL, 1922

NUMBER
FOUR

OUR INDIA NUMBER

INDIA is one of the largest, most varied, most important, most difficult and most promising mission fields in the world. It is at present attracting universal attention because of the complicated political situation, the possible serious results of the unrest, and because of the efforts of Great Britain to give the people self-government so far as they are able to exercise it without irremediable damage to themselves and to other nations. This political situation is inseparably connected with the maintenance of peace, religious toleration, educational problems, economic progress, moral advancement, the administration of justice and the great spiritual work of Christian missions.

It is fitting therefore that India should be the topic for mission study in all denominations during the coming year. The adult text book "Building with India" has been prepared by Dr. D. J. Fleming, formerly a missionary in India and recently secretary to the Christian Educational Commission sent to India by the British and American Mission Boards. Other study books for various grades include "Lighted to Lighten" by Alice Van Doren; "India on the March", by Alden H. Clark; "The Wonderland of India", by Helen M. Rokey and Harold B. Hunting; "A Child Garden in India", by Amelia Josephine Burr; "Picture Sheets on India", and "India Primary Picture Stories" collected by Ruth Isabel Seabury. Probably at least two hundred thousand people will be studying these books in our churches and will therefore become better informed on the subject and able to cooperate more intelligently in the support of a constructive Christian program of education and evangelism for India's millions. During the summer India will be the subject of study in a hundred or more conferences and summer schools where thousands of leaders will prepare to teach the mission study classes in local churches.

It is fitting therefore that this number of the REVIEW should be devoted especially to the various phases of "India as a Mission

Field." A large number of valuable articles are here presented by experienced workers and writers who give us the benefit of their knowledge in a graphic and condensed form. These articles furnish important sidelights to the study course for the coming year and the maps and pictures offer an opportunity for leaders to make enlargements for their classes.*

Other articles by eminent authorities have been prepared but the limits of this number compel us to defer their publication until later. Among these are:

- The Women of India. By Julia R. Gibson, M.D.
Missionary of the Church of the Nazarene.
- The Mission of Medicine in India. By Robert H. Goheen, M.D.
Missionary of the Presbyterian Church, U. S. A.
- The Teachers' Opportunity in India. By Prof. D. J. Fleming.
Author "Schools with a Message in India."
- India's Need for Christian Leadership. By Prof. F. H. Russell, D.D.
Missionary of the Canadian Presbyterian Church.
- Burma as a Mission Field. By Raymond Crawford.
Missionary of the American Baptist Foreign Mission Society.
- The Religious Situation in India. By Robert E. Speer.
Secretary of the Presbyterian Board of Foreign Missions, U. S. A.
- Life of a Lady Doctor in India. Dr. Elizabeth Lewis.
Missionary in Fategahr, United Provinces.
- A Motor Truck Mission in India. By Rev. David Gordon.
Missionary of the United Presbyterian Church.
- A Missionary's Life in the Jungle. By Ellen Arnold.
- An Ideal Leper Asylum in India. By Rev. P. A. Penner.
- The Present Trend of Thought in India. By A. J. Appasamy.
- The Solution of India's Problems. By Benson Baker.
Missionary of the Methodist Episcopal Church.
- Opportunity of Christianity in India. By Dr. W. L. Ferguson.
Missionary of the American Baptist Foreign Mission Society.
- The Gospel and Agriculture in India. By Sam Higginbottom.

These articles, as well as up-to-date news, will appear in subsequent months of the REVIEW so as to be in ample time for use in connection with mission study classes.

Our June number is to be devoted especially to the Home Mission topic "The American Negro" and an unusually strong list of articles has been secured. Others on this subject will also run through the coming year and will be particularly helpful to pastors and other leaders.

DARKEST INDIA AND THE WAY OUT

THE readers of the REVIEW do not need to have their attention particularly called to an article by Dr. Robert E. Speer. In this issue appears a first instalment from him upon "Politics and Missions in India Today," which embodies the conclusions and careful analysis of conditions as a result of three months spent in India during one of the most critical periods of its long history. He traveled from Ceylon to the Himalayas, and from Calcutta to

*Extra copies can be purchased while they last at 25 cents a copy or \$20.00 a hundred.

Bombay, and has probably seen more of India in this time, and has talked with more people of every class and type, than any other recent visitor during so short a period of time. His review of present political and missionary conditions, the one acting upon the other, is most timely, and will undoubtedly arouse much interest. Matthew Arnold's words, so often quoted, are certainly no longer applicable to India.

"The East bowed low before the blast,
In patient, deep disdain;
She let her legions thunder past,
And plunged in thought again."

Not many years ago Meredith Townsend, long a resident in India, committed himself to the declaration that "a fiat of arrest" had fallen upon the East from which it would probably never recover. The whole of the East is fairly alive to the great movements of the world today, and in a peculiar sense the rise of national consciousness is affecting India. Indeed it is quivering to the last extreme. What the East and India need now, if ever, is guidance in this great movement of the world—guidance in the ways and will of Almighty God.

Dr. Speer points out that although the rise of the nationalistic spirit brings with it many painful and perplexing problems for missions, certainly these are greatly to be preferred to any situation in which the churches, resulting from mission work, are satisfied with the relation of subjection and dependence, and are not alive to the necessity or the possibility of standing on their own feet, and determining their own policies and relationships. It ought to be easier to develop a self-dependent Church in a self-dependent nation. Whatever the imperfections, we rejoice, as the wise politicians and the wise missionaries are rejoicing, over the present growth of national consciousness in India.

The outstanding personality embodying the whole movement, and recognized as its head, is Mr. Gandhi, in whose sincerity the great mass of the Indian people believe absolutely. It is difficult, however, to avoid the conclusion that great forces, either personal or impersonal, which will never follow Mr. Gandhi politically or economically, are making use of him and of his great influence for the sake of securing ends, which once secured, will make Mr. Gandhi's disappearance from the place of control inevitable. This is a pathetic as well as a serious and alarming fact.

Dr. Speer pays high tribute to the sincerity of the purpose of the British Government in its purpose to take practical steps toward the progressive realization of responsible government in India. The present Reform Act under which the Government in India has been proceeding since January 1921, is rightly regarded as one of the stages of the surrender of Great Britain's trusteeship to a qualified

Indian Government. It is designed gradually to replace the system of bureaucratic administration with a system of representative Government in which the representatives of the Indian electors will not only initiate policy and legislate, but will also control the officers charged with the task of carrying out that policy. The responsibilities are the legislative ministers who cover such departments as Education, Sanitation, Public Works, and to a limited degree Revenue, while the Departments of Justice, Law, Order, Communication, and to a large degree of Revenue, are entrusted to the Executive Government still under the more direct control of the Viceroy. It is an extraordinary and unique "Dyarchy" which is now established in India and which gradually is to become a single unified Government by the gradual transfer of the Departments now reserved, to the representative Indian Government, as the latter shall develop its capacity for self-government in all its Departments.

While the British Government may have been paternalistic in the past, it is now seriously seeking with the highest conscience to abandon once for all the old principle of autoocracy and to replace British rule by Indian rule. Dr. Speer thinks that it would be a great day for India if the forces which Mr. Gandhi leads should cordially give themselves to the speedy working out of this problem and abandon the agitation of hatred and separatism, and forego the substitution of exceptional grievances or mistakes for the steady processes of justice and freedom which are under way. The American Missionaries in India feel that they are estopped by the facts of their own national history from denying the right of Revolution, but they have learned from their own national history also how much wiser are the constructive processes of justice and brotherhood than the upheaval and ruin of civil war.

In these serious days in India, we are naturally dependent upon our faithful and experienced far-seeing missionaries to guide us, not only as to the attitude of our Missions in India, but our Boards at home. What one desires to see is just what is going on inside the Christian Church in India. Here with far less to be regretted than is to be found in politics, men are setting themselves to the building in Indian life of those qualities of character and those conceptions of human relationships on which alone a true and free state can be built. Here they are seeking to achieve the unity which has never existed in India, and without which there cannot be a united national life in that country. There are those who in the interests of this national life are glorifying India's past and discovering there a unity which they think will suffice for India's present need. They are greatly mistaken for history shows that there never was such a unity in India, and there is not now a unity that can stand the strain of modern solidified nationality. Neither Hinduism nor Mohammedanism will ever unite India, but Christianity can.

DECLARATIONS OF INDIAN CONFERENCES

WHILE the visit of the Prince of Wales to India apparently had some beneficial effects on the Indian people, the non-coöperation movement has taken on new emphasis since Mr. Gandhi's refusal to join a round table conference of all parties. The All-India Conference in December adopted a program of disobedience to British authority and at the All-Moslem League, which also met in Ahmedabad in December, a resolution in favor of the declaration of a republic to be called "The United States of India," was lost by only a small majority. The All-India Liberal Federation, which ended its session in Allahabad on December 30, advised against Mr. Gandhi's proposal but counselled care in order to avoid disruption. The All-India Christian Conference closed its session in Lahore on December 29th after passing a resolution advising the Government to adopt a policy of reconciliation by releasing those imprisoned for seditious meetings and this conference pronounced against the campaign of non-cooperation. They favored a round table conference of non-cooperators, moderates and government officials. The Christians as a rule are among the moderates who favor cooperation, together with gradual working out of plans to establish self-government in India. As a result of Mr. Gandhi's letter to the British authorities, which was deemed calculated to incite rebellion, he has been imprisoned. The demand of the Indian Moslems that the Allies restore all Moslem shrines in Europe, Asia and Africa to Mohammedan control, has also added to the tenseness of the political situation.

REVIVALS IN THE BRITISH ISLES

MANY reports are coming from Scotland concerning the revival movement which is going on there with increasing power. It centered at the beginning in certain fishing villages on the east coast, but is spreading to many towns and cities. Two impressive meetings were held in January in the United Free Assembly Hall in Edinburgh, at which the revival movement was described. One of the leaders is a Welshman, Fred Clark, who went through the Welsh revival and proved the power of prayer at that time. Another leader, and perhaps the foremost, is a young cooper called Jock Troup. *The Evangelical Christian* comments: "Individuals have had some leadership in the movement, but the spread of the revival has been largely spontaneous, certainly unplanned, and, in general, through the agency of very humble people. Ecclesiastical leaders have not figured in it."

A favorite method among the village people where the interest is most keen is to send telegrams to their friends and relatives, and

it is said of one place, that hundreds of telegrams passed through the village postoffice in a week with the simple message, "I have been saved. Go thou and do likewise."

Spiritual awakenings are also reported from England, Wales and the north of Ireland. Some towns in the vicinity of Belfast have been marked by crowded religious meetings and hundreds of conversions. The evangelist who was instrumental in starting these revival meetings is Rev. Wm. P. Nicholson, an Irishman by birth and now an evangelist of the Los Angeles Bible Institute of California and at one time associated with the Chapman-Alexander party. No special attractions are offered to draw crowds but the churches are reported packed with eager listeners. The sermons are distinctly spiritual and evangelical, setting forth the majesty and love of God, the sinfulness of sin, the wiles of the devil, the awfulness of hell, and the offer of life through Christ and His atonement on the Cross. Inquirers do not manifest unusual emotion, as in the Welsh revival, but are earnest, definite and joyful in their surrender to God. "A miracle is happening in Ireland" is the testimony of eye witnesses. It is not political problems that stir the multitudes, but the problems of their relation to God. Fifteen hundred conversions are reported in one town of 10,000 people—conversions at the rate of one hundred or one hundred and fifty a day. Among the results are increased church attendance, a temperance wave, whole business houses affected, social and individual regeneration. Similar reports come from other towns.

Circulars printed for distribution in the churches read:

"The need of a revival is felt and acknowledged because of: (a) The numbers in Churches still unimpressed. (b) The lack of spirituality among church members. (c) The tendency to criticism, fault finding, evil speaking, yielding to worldly methods and practices by church members. (d) Lack of secret and public prayer, and whole-hearted consecration of all we are and have to our Lord Jesus Christ. (e) The dearth of conversions in churches; little concern for the salvation of others; and lack of earnest effort to reach the masses of unsaved with the Gospel. (f) The abounding sin all around us, e. g. drinking, swearing, Sabbath-breaking, gambling, and betting, impurity, neglect of the Bible and all means of grace, utter indifference to the claims of God and of Christ, and a growing restlessness and disregard for lawfully constituted authority."

It would be well for American Christians to examine themselves to see if these indictments apply also to American churches and if there is not great need also of a spiritual revival here.

A STUDENT FELLOWSHIP FOR CHRISTIAN SERVICE

FOR some years there has been a growing conviction that the Christian students of America should be brought face to face with the call for service at home as well as abroad and that those who have this service in view should be banded together in

fellowship and in definite preparation. The work of the S. V. M. for foreign missions has been so notable that there have been some attempts to form a Student Volunteer Movement for Home Missions. These efforts, however, have not been successful in reaching a large number of students. In some American colleges and universities students have associated themselves together into small groups, united by a definite and common interest in making America Christian and some of these have established local fellowships of Christian life-service.

Sensing the desire for some affiliation to bind together these Christian students who purpose to serve Christ in the home field, the Home Missions Council and Council of Women for Home Missions, through its Committee on Recruiting, extended an invitation to these groups to send representatives to a special student conference at the University of Illinois from February 17 to 19, 1922. As a result fifty-four student delegates came from thirty-two colleges and universities in thirteen different states, from Kansas to Massachusetts while students in many other states expressed prayerful interest.

The Student Volunteer Movement for Foreign Missions, the International Committee of the Young Men's Christian Association, National Board Young Women's Christian Association and the Home Missions Council and the Council of Women for Home Missions and Boards of seven denominations were also represented by twenty-three national secretaries.

Realizing the various types of groups represented and wishing to make it essentially a student conference, no program was outlined until the convention assembled and chose a chairman and secretary and three standing committees on program. The actual work of the convention began with reports from the delegates representing types of home service groups already existing locally in many of the colleges.

The main questions discussed at the Conference were (1) the possibility of an affiliation of all students interested in Christian life-service in America and (2) the nature of such a movement if one is needed and desired.

After some discussion as to whether the movement should relate to Home Missions or to worldwide work, it was decided that the Student Fellowship movement should be all inclusive in the form of a national Life Service and its aim was expressed in the decision in the following statement of purpose:

(1) Ultimately a fellowship of all students dedicated to Christian life-service.

(2) Especial attention to uniting students dedicated to Christian life-service in America, until the ultimate purpose can be realized.

(3) To unite the prayers, study, and vigorous effort of those interested in the task of making America Christian for the friendly service of the world.

(4) To enlist the aid of and to cooperate in every way with existing agencies sharing our purpose to Christianize the world.

The following delegates were elected as members of an Executive Committee: N. U. McConaughy, Princeton Theological Seminary, Chairman; M. Glenn Harding, University of Chicago; Mary A. Hart, Baker University; W. A. Mueller, University of Illinois; Vera Rice, Denison University; Henry C. Rogers, McCormick Theological Seminary; T. Thomas Wylie, Ohio State University. One member from the South and another from the Pacific Coast are still to be chosen.

This Executive Committee is to direct the movement, to formulate a policy as to membership and relationships with other organizations, to issue reports and to outline a program of extension. The Home Missions Council and the Council of Women for Home Missions are asked to support the new movement and Miss Jessie Dodge White, Secretary of Recruiting, who acted as convener of the Conference, has been asked to advise with the Executive Committee.

Sympathy with this new movement was heartily expressed by Dr. Burton St. John, Candidate Secretary of the Student Volunteer Movement, who stated that for the past month all the Student Volunteer Secretaries at the national headquarters had been praying daily for this conference.

The need for such a movement is shown by the difficulty of securing an adequate number of students for the ministry, especially for pioneer work in Home Mission fields. A well directed recruiting agency may do much to furnish the great body of American students with the vision of a great and worthy mission to the most needy groups in America. Home Mission service under present conditions does not make a strong appeal to many highly trained young men and young women today even though they may wish to devote their lives to missionary service. They do not hesitate at the thought of hardship and sacrifice but they look for opportunities for permanent service such as attract missionaries to foreign fields. A more inspiring appeal may be made to these young people if the prospective recruits for Home Mission service study the situation and impress upon Church Boards and upon other denominational bodies the need for such a constructive program and modern facilities as will insure an adequate support for the workers. It is hoped that colleges and seminaries may be persuaded to enlarge their curricula to include the study of social and spiritual needs of America and the methods required to meet these successfully.

The great and growing needs in the Home Mission fields of North America include work among 16,000,000 immigrants, 336,000

Indians, 54,000 Alaskans, 3,500,000 Southern Mountaineers, 3,500,000 Cubans and Porto Ricans, 1,750,000 Mexicans, 3,000,000 Jews and 12,000,000 Negroes. There is reason to hope that with high spiritual aims and wise guidance this Fellowship may exert a formative influence not only upon the lives of students but upon the spiritual life of America and of the world.

This new Student Fellowship for Christian Life-Service strikes a bold, broad challenge that should ring forth like a clarion call throughout the colleges of America where students are ready to rally to the standard of Christ with life-service in order to make America Christian for the friendly service of the world.

THE AMERICAN CHURCH CENSUS FOR 1921

IN the midst of the social unrest, the crime wave, anti-prohibition agitation, the business and industrial depression, the religious disputes and missionary deficits, it is encouraging to note some figures in the Church statistics gathered by the Federal Council of Churches. Dr. E. O. Watson, who compiled the figures for 1921, compares them with the census of 1916 and from this we discover some interesting facts.

1. *Growth*: During the past five years an average of 2,173 a day has been added to the membership of church organizations in America. The gain for the past year is placed at about one million—including Roman Catholics and non-Christian sects. New congregations were added on the average at the rate of three per day or 5,000 in five years and new candidates for the ministry enlisted at the rate of four per day. Two million members were added to Sunday-schools and 4,395 new Church schools were also organized in the five years.

2. *Total membership*: The same authority reports 46,000,000 members of churches and a total of 96,338,000 adherents. This is a much larger number of regular church adherents than has been previously reported and the estimate is obtained by adding 17,885,646 Roman Catholics, the members of Protestant families (74,795,226) and those (3,657,224) connected with Oriental Churches and with Jewish and other non-Christian sects. The total number of "church" members is thus given as 45,997,199, including other than Christian organizations.

In the evangelical Christian churches alone the membership is 25,720,000. The number of Jews connected with the synagogues is estimated at 1,600,000, or about one-third the Jewish population of the United States. The largest evangelical denomination is the Baptist, having (in 17 bodies) 7,835,000 members; then comes the Methodist (in 14 bodies) with 7,797,000 members, the Presbyterian

and Reformed with 2,894,000 members and the Lutherans (in 23 bodies) with 2,466,000 members.

3. *Money given:* Another interesting set of figures relates to the total amount raised by the churches for religious purposes. This is reported as \$488,424,000 in 1921—no doubt at least double the amount contributed in 1916 for which no figures are given. The Methodist Episcopal Church (North) reports \$85,934,000, the Methodist Church, (South) \$33,860,000, the Baptists (North) \$21,926,000, and the Baptists, (South) \$34,881,000. The Presbyterians (North) gave \$47,036,000 and the Southern Presbyterians \$12,125,000; while the Protestant Episcopal Church gave \$34,873,000, the Congregational \$21,233,000 and the Lutherans of the National Council \$23,048,000. The largest per capita gifts seem to come from the Adventists with \$54 a year each and the United Presbyterians gave \$40 per member; the Presbyterians, North and South, Reformed Church in America and Protestant Episcopal Church members averaged about \$30 a year each. While the Roman Catholics gave 75 million dollars they averaged, on the same basis, only \$12 each and the Jews \$3 each. The Methodists (North), Congregationalists, Baptists, (North) Evangelical Association, and United Evangelicals gave an average of about \$20 each per year. It would be interesting to know what proportion of the income of these Christians of various names were devoted to benevolence but this is only revealed to the eyes of Him who sees in secret.

Is this enough? If we could compare the little done with the “vast undone” and the small sacrifice with the large talents entrusted to Christians and the opportunity before the Church we would be far from satisfied. The gain in church membership is only 2% a year, or one converted to Christ for every fifty members; and the average gift per member to all Christian work at home and abroad is only 20 cents a week or less than we pay for a three cent daily newspaper. The number of vacant churches is over 30,000 and the new students for the ministry average only 1,600 per year while the need is about 5,000 a year at least.

While according to the most optimistic estimate there may be only some 15,000,000 Americans unconnected with any church, the number of those not members or attendants of any religious organization include not less than 30,000,000 and there are 80,000,000 people in “Christian” America who are not members of any evangelical church. Even with a million new members a year the Church of Christ will never complete the task of making America Christian. The only hope is a more perfect presentation of Christ, a greater manifestation of the power of God by the personal return of our Lord to subdue all things to Himself.

Politics and Missions in India To-day

BY ROBERT E. SPEER, NEW YORK

A Letter from the President of the Missionary Review Publishing Co.

AMONG the chief external factors in determining the problems of the Church and the success of missionary effort are the prevailing conditions of political thought and organization, the measure of freedom allowed by the laws or by the sentiments controlling social and religious movements, and the conceptions which are dominant in the nation and which neither individuals nor organizations can ignore or escape. This was true in the Roman Empire. We know its truth from our own experience both at home and in all the fields where we have sought to carry on missionary work. It is assuredly true in India today. The tides of national feeling and political activity which have arisen can no more fail to influence the Church in India now than corresponding tides failed to influence the Church in America at the time of the Revolution and the churches of Europe and Great Britain at the Reformation period, with its awakening of peoples to the sense of national personality.

Every such time is marked by follies and excesses. With each such new awakening one hopes that, learning wisdom from the past, men will act with full tolerance and patience and judgment, as well as with boldness and courage. One hopes, and I suppose will always hope, in vain for any such perfect movement of human forces. But whatever the imperfections one can only rejoice, as the wisest politicians and the wisest missionaries are rejoicing, over the present growth of national consciousness in India. This is what the best British administrators in India hoped for and looked forward to from the time when the conscience of Great Britain first awoke to the responsibilities in which she had become involved through the occupation of India through the East India Company. Men like John Lawrence, Herbert Edwardes, and Donald MacLeod, the group known as the Panjab School, who saved India from the anarchy and disorganization of the Mutiny, the Queen in her proclamation taking India over under the Crown from the East India Company when the Mutiny had been quelled, and the voices of many Englishmen, high and low, who have given their lives for the service of India across the century, can be quoted in evidence of the hope which has been cherished of the development in India of a true freedom and national life. And certainly though the rise of a nationalistic spirit brings with it many painful and perplexing problems for Missions, these are greatly to be preferred to any situation in which the Churches resulting from mission work are satisfied with the relation of subjection and dependence, and are not alive to the necessity or

the possibility of standing on their own feet and determining their own policies and relationships, and finding their right place among the guiding forces of the nation. It ought to be easier to develop a self-dependent Church in a self-dependent nation.

But while one rejoices in the growth of national consciousness in India, the present situation is beset for the student of Missions by two difficulties. The first is the difficulty of really understanding it, of estimating the true character and strength and direction of the various tendencies. There is a great deal of literature on the subject which is available, but it does not resolve this difficulty. Books like Lovett's "A History of the Indian Nationalist Movement," Rushbrook Williams's three volumes, "India in 1917 and 1918," "India in 1919," and "India in 1920," the Reports of the Indian National Congress, the "Resurrection of the Congress" by D. N. Bannerjee, Mr. Athalaye's "Life of Lokamanya Tilak," and the books and speeches of Sir Rabindrinath Tagore and most of all of Mr. Gandhi and Lajpat Rai are only a fraction of the great volume of literature which is already available.

All this literature, so far from answering our questions as to the character and strength and direction of the present tendencies, only makes the difficulties greater. And the difficulty is further increased by a careful study of the situation on the field. During the past three months we have traveled over India from Ceylon to the Himalayas and from Calcutta to Goa and Bombay, and I suppose there is no one who has seen more of India in this time or who has talked with more people of every class and type than we have done, but the mass of evidence which we have gathered, instead of uniting in support of any one view, is so divided that it could be cited in support of almost any estimate of the present forces and any forecast of the future.

THE RAPID CHANGE OF VIEWS

The second difficulty to which I have referred arises from the incessant and rapid change that is going on in movements and in the attitudes of individuals. It is easy to attribute some of this change in individuals to inconsistency or even insincerity. There are few who would charge Mr. Gandhi with insincerity, but both his opinions and those of Lajpat Rai appear to undergo most remarkable changes. Here is Lajpat Rai, for example, who during the war could say nothing too bitter against Great Britain and was deported, taking up his residence in New York City. Then he returns to India in an apparently different frame of mind, repudiating the idea of Indian political and social reactionism and advocating the unity of India with the British Empire. In his book on "*The Problem of National Education in India*" though he is an Arya Samajist, he wrote:

“The process of self-praise and the glorification of our past has its dangerous side also. It has the tendency of making us look to the past rather than to the future, thus sometimes blinding us to the progress which the world has made since Aryan times. If modern truths (truth is truth and is neither ancient nor modern) are to be tested by the sanctions of the ancient times and to be promulgated only if they accord with the teachings of our Rishis, then woe to India. . . . No progress is conceivable unless we have an open mind and do away with the superstition that all truth was revealed to us in the beginning of the world, and that all that was worth knowing was known to our ancestors, and that they had said the last word in all questions, be they religion or sociology or politics or economics or art or even science. It is essential that we should realize that we are living in a new world. . . . It is sheer and unjustifiable waste of time to insist on the dissemination of theories that have been superseded by and discarded in favor of others proved to be better and truer than the former. . . . For example it would be sheer folly to replace the modern treatises on arithmetic, geometry, algebra, trigonometry, and kindred subjects by Lilawati or other books on these subjects in the Sanskrit language. . . . Truth is neither local nor national nor even international. It is simply truth.”

The aim of India, he held, should be “to remain a part of the British Commonwealth on terms of equality with other parts of the British Empire.” And now this same Lajpat Rai, though his son is studying in America, is unqualifiedly denouncing Western education, preaching Indian social reactionism, entire withdrawal from the empire, and just before we reached Lahore was arrested and imprisoned for sedition. In all great human movements of this kind, however, one must be prepared for a great deal of inconsistency, and still more for a great deal that looks like inconsistency but which is really only the readjustment of men’s minds to the pressure of the social forces which in part they make and by which in part they are made.

The shifts in Indian viewpoint often explain and justify themselves by the changes in British official sentiment and action. Only nine years ago, for example, Lord Crewe, Secretary of State, expressly disclaimed in Parliament any idea that Great Britain was prepared to contemplate Indian self-government on colonial lines. Speaking on June 24th, 1912, he said:

“There is a certain section in India which looks forward to a measure of self-government approaching that which has been granted in the Dominions. I see no future for India on these lines. The experiment of extending a measure of self-government practically free from parliamentary control to a race which is not our own, even though that race enjoys the services of the best men belonging to our race, is one which cannot be tried. It is my duty as Secretary of State to repudiate the idea that the despatch implies anything of the kind as the hope or goal of the policy of Government. At the same time I think it is the duty of the nation, and of the Government for the time being of the nation, to encourage in every possible way the desire of the inhabitants of India to take a further share in the management of their country.”

Again, he said, on June 29, 1912:

There is nothing whatever in the teachings of history, so far as I know them, or in the present condition of the world which makes such a dream (as complete self-government within the British Empire) even remotely probable. . . . Is it conceivable that at any time an Indian Empire could exist, on the lines, say, of Australia and New Zealand, with no British officials, and no tie of creed and blood which takes the place of these material bonds? To me that is a world as imaginary as any Atlantis or any that was ever thought of by the ingenious brain of any imaginative writer. . . . I venture to think that it is only those who think less of service and more of distinction who would lose heart if they braced themselves to set aside this vision altogether and to settle down to closer cooperation with the Western race, to which they can teach much, and from which they can learn much, in cooperation for the moral and material bettering of the country to which they are so deeply attached and of which we are so proud to be governors.

Now whatever else may be said of these views, it is certain that they were not the views of many earlier British statesmen, and they are distinctly repudiated in the legislation embodied in the Montagu-Chelmsford reforms under which India is now being governed. The principles of these reforms is clearly stated in the instructions issued under them to Governors which declare that by these reforms, "provision has been made for the gradual development of self-governing institutions in India, with a view to the progressive realization of responsible government in that country as an integral part of Our Empire." And Governors are instructed to execute their office, "to the end that the institutions and methods of government shall be laid on the best and surest foundations, that the people shall acquire such habits of political action and respect such conventions as will best and soonest fit them for self-government."

There are many Indians who believe that these shifts of British attitude are due wholly to the extent of pressure exerted by India, that such an attitude as Lord Crewe's was due to Indian supineness and servility. And dissatisfied with the extent to which the present reforms have gone, they believe that by the pressure of moral if not physical forces Great Britain can be coerced into granting complete and immediate independence. A few years ago, it is said, India would have been satisfied with what is now offered, but it was not offered then and would not have been offered now except in response to pressure. Such offers are always tardy and reluctant, and such pressure once successful will not be satisfied so long as there is anything further to be pressed for. The struggle, so it is said, between the reluctance of Great Britain to let India go and India's demand to be let go is inevitable and will continue until complete independence is secured.

We have met with Englishmen in India who say candidly "Why not let India go? Great Britain has no desire to rule a reluctant people. India is not essential to the Empire. We should be in favor of saying to India, 'Certainly, if you do not want us here, we

do not want to stay. On the 31st of December, 1924, you will find us completely gone'."

There are very few, however, who say this, fewer probably than those who take the directly opposite view, expressed by the anonymous writer in *Blackwood's Magazine* of February 21, 1921, in an article entitled "India on the Threshold," who speaks contemptuously of the present political reforms and holds to the doctrine of the divine right of Great Britain to rule anybody whom she deems unfit for self-rule:

"No longer are Indians to be treated as the children they are—to be kept in order by straight talking and punished with the rod when they are naughty. We have done a great work in the material development of the country but we have failed in the education both moral and intellectual of the people." [presumably the people's fault]. "When Christ said, 'Render unto Cæsar the things that are Cæsar's' he did not condemn but approved one race ruling another race which is unfit to rule itself."

It is the amount of talk of this kind and of the spirit which it embodies both at home in Great Britain and in India which has intensified the nationalistic movement and been responsible for a good deal of its bitterness and indignation. It has made vastly more difficult also the task of the great body of the British in India who are here in the way of duty and human service, who do not believe that India is ready for absolute independence or that the great mass of the people desire it or that Great Britain could, in honor and fidelity before either God or man, summarily throw overboard her responsibility in India. It would be the easiest course to fling India free, but what would be the judgment of history and humanity? "No," say Englishmen of this type, "such a course would be easy, but it would be cowardly. History is a continuous process. To run a knife across it is to cut living fibres. Difficult as the situation is we owe it to India to secure to her the best conditions of an independent national life, and we must stay and see the thing through."

The Moderate party in India takes this same view and desires to cooperate with Great Britain in carrying forward and enlarging the present reforms. They were adopted for a period of ten years looking toward revision and enlargement at that time. Both the Moderate party and the Government of India believe that if wisely and harmoniously carried forward the time of complete self-government in India may be greatly hastened. Against all this, however, the Extremist party which has control of the All India Muslim League and of the Indian National Congress stands opposed, denouncing the present government as "Satanic" and demanding immediate and complete independence.

"MAHATMA" GANDHI

The outstanding personality embodying the whole movement and recognized by every one as its head is Mr. Gandhi. One meets a

few who disbelieve in his sincerity, many more who wholly distrust his judgment, but the great mass of the Indian people believe in him absolutely, and even most of those who disagree with him respect deeply his character and his devotion. The literature about Mr. Gandhi is full of references to his Christ-like qualities. Some of the characterizations are very bold:

"Those Christian doctors of Europe and America who liken the Mahatma to Christ, are not mistaken. I have been closely observing the Mahatma's movements, his preachings and practices, his words and deeds, their causes and effects, and I am satisfied,—thoroughly satisfied, of the similarity of these two great personages. In spite of the opponents' (I was an opponent) declaration that nothing that the Mahatma has prophesied has come to pass, we see that everything that he has prophesied has been fulfilled.....It is not in the least exaggerating if I say that the life of Christ is being re-enacted by the Mahatma, the opponents of the Mahatma enacting the part of the opponents of Jesus Christ, seeking how they may arrest him without rousing the people, his followers.....I am, therefore, absolutely certain that when the Mahatma is arrested and tried, the Judge will once more wash his hands and repeat the same verdict that Pontius Pilate had pronounced upon Jesus Christ: 'I am innocent of the blood of this just person.' (Letter of T. Ruthnam, *Bombay Chronicle*, December 24, 1921.)

"One does not feel it blasphemous to compare him with Christ and Christ, too, one suspects, gave infinite trouble to reasonable and respectable followers. For Gandhi is a philosophic anarchist—a new edition of Tolstoy without Tolstoy's past and a Tolstoy who has long since subdued Nature and shrunk into simplicity." (Colonel Wedgewood, *The Indian Review*, March, 1921.)

"From the first it must be realized that consciously his teaching has been influenced by that of Christ, for whom his admiration has long been the almost dominating feature of his spiritual life, and probably the external character of his daily activity has been modelled also upon Him. He made a curious observation during our conversation, which throws some light upon his interpretation of the Galilean Teacher. In answer to a remark of mine that Christ strictly abstained from interfering in politics, Mr. Gandhi answered, 'I do not think so; but, if you are right, the less Christ in that was He'." (Percival Landon, *The Indian Review*, March 1921.)

"The key to Gandhi and Gandhism is wrapped in his self-revealing sentence: 'Most religious men I have met are politicians in disguise: I however, who wear the guise of a politician, am at heart a religious man'." (D. P., *Indian Review*, March 1921.)

"In Mahatma Gandhi we have a volcanic personality, a moral genius of the first order, who has revealed to us all the hidden power of a living freedom from within, who has taught us to depend not on any external resources but on ourselves. My whole heart goes out to his appeal and I have a great hope that, along this path, independence will be reached at last.....Such personalities as that of Mahatma Gandhi which can inspire a whole nation are rare indeed in human history." Mr. C. F. Andrews in *The Indian Review* of March 1921.

We asked a great many Indians what they regarded as the secret of Mr. Gandhi's influence, and they invariably replied, "his asceticism." And this is the element in his character to which Dr. Wil-

liams attributes his power, in his report to Parliament entitled "India in 1921."

"It has often been remarked that every Indian, no matter how Westernized, will ever retain in his heart of hearts a reverence for asceticism. Even educated Indian gentlemen who play a prominent part in public life cherish before them the ideal of worldly renunciation and retirement to the practice of individual austerities. Furthermore, the insistence of Mr. Gandhi upon the supremacy of soul force in opposition to material might; his advocacy of national fasting as a means of influencing Government; his conviction of the irresistible power of passive resistance, have all three their logical basis in the ancient Hindu doctrine of Dharma, that is, the application of moral pressure to another through physical austerities deliberately endured by oneself. Hence it is that to Indians of all classes Mr. Gandhi, of lowly birth though he be, who stands forth, not only as the perfect ascetic but also as the perfect exponent of Hindu tradition, makes an appeal of well-nigh irresistible force. Even those who are most profoundly convinced that his political opinions are unsound, unpractical and even disastrous, can rarely be found openly to criticize, far less to oppose, him. During the whole of the year 1920, the tendency of the time has been to place a premium upon Mr. Gandhi's opinions. India is now suffering from reaction against the more materialistic manifestations of Western civilization. In addition to this, the events of the Panjab disturbances of 1919, which only became fully known during the period under review, gave rise amongst educated Indians to feelings of intense and bitter humiliation. Against the all-dominant tide of Western materialism, Western might and Western achievement, Mr. Gandhi, with his explicit scorn for that which we call modern civilization stands before the injured national pride of many of his countrymen like a rock of salvation. He embodies an other-worldliness essentially Indian, a spirit the West does not possess, a plane of detachment to which it cannot hope to aspire. Hence it is that his behests have the influence of semi-divine commands; and even those whose intellects are too keen to be dominated by his sway can rarely be found to resist the appeal which he makes to their innermost heart."

Just as we were leaving India this amazing influence which Mr. Gandhi has acquired reached its highest possible expression in his appointment as dictator by the National Congress at its meeting in Ahmedabad, giving him the full powers of the Congress. This had been foreshadowed by many articles in the Indian press from both Hindus and Mohammedans, appealing for the unquestioning acceptance of Mr. Gandhi's absolute leadership. There were some, of course, who foresaw the criticism which such action would meet from those who would be unable to reconcile it with democratic principles and who would find themselves unable to respect the nationalist movement if it could no longer respect or trust itself, but should abdicate the representative and responsible popular direction of the movement and surrender it to a dictatorship. Both these misgivings and the repression of them find expression in the editorial on "The Dictator" which appeared in *The Bombay Chronicle*, the leading nationalist newspaper on December 27th:

"Much capital will be sought to be made by the opponents of India's cause of the election to virtual dictatorship of Mahatma Gandhi, of the vest-

ing in him of all Congress' authority. Sudden solicitude for the principles of democracy will animate the reactionary Press which will almost tearfully tell the nation that they have betrayed themselves and the liberties of individuals. But no Nationalist will question for a moment the supreme wisdom of the step.

"Mahatma Gandhi is no ordinary man. He is the greatest man in the world today. He is to India and the world a prophet—the Prophet of Freedom. Those, who in the past put implicit trust in messengers of the Truth, did not act undemocratically or unwisely—for if they had acted otherwise, there would be today no religious system and no moral code existing in the world. If anything were wanting to secure India's confidence in ultimate triumph of her cause, the Congress decision to delegate all authority to Mahatma Gandhi has supplied the deficiency. Even the Mahatma's bitterest enemies proclaim him to be a great and good man. The worst they can say of him is that he is an idealist. The Mahatma and India will admit the charge. For the Mahatma and India have resolved to prove to a sceptic world, (and that very shortly) that idealism need not necessarily be divorced from administration. If India is to establish an ideal government of the country, who but an idealist should lead her?"

This is a very dangerous position both for Mr. Gandhi and for the movement in India toward the development of a true national consciousness. India is seeking for self-government and here on the very threshold surrenders the principles of self-government to the expedient of an autocrat. And Mr. Gandhi has committed himself to opinions which he must retract or with which he must deal insincerely, because they are untrue or impossible. I shall refer to his religious position in another chapter. I have in mind here the economic and social views which he has expressed. Let any one read Mr. Gandhi's book "Indian Home Rule," and he will see what a sure end Mr. Gandhi has prepared for his own leadership. These are some of the views expressed there:

"Parliaments are really emblems of slavery."

"If money and time wasted by the Parliament were intrusted to a few good men the English nation would be occupying today a much higher platform."

"It behooves every lover of India to cling to the old Indian civilization even as a child clings to its mother's breast."

"In order to restore India to its pristine condition, we have to return to it."

"Machinery is the chief symbol of modern civilization. It represents a great sin."

"We should only do what we can with our hands and feet."

He appeals for the retention of "the same kind of plow which existed thousands of years ago," "the same kind of cottages that we had in former times." "Railways accentuate the evil nature of man." They should be given up together with tram cars and electric lights. "Hand made earthen saucers" should be used as lamps. "Where this cursed modern civilization has not reached, India remains as it was before. The English do not rule over them. I would certainly advise you to go into the interior that has not yet

been polluted by the railways and to live there for six months. You might then be patriotic and speak of home rule. Now you see what I consider to be real civilization." He opposes modern education. "Tilak and Ram Mohun Roy," he has recently said, "would have been far greater men if they had not had the contagion of English learning." And in his paper *Young India*, January 26th, 1921, he wrote, forsooth, in English:

"My conviction is deeper today than ever. I feel that if India would discard modern civilization she can only gain by doing so."

Now it is open to any man to hold prejudices and theories like these and to lament the materialistic temper that is part of but by no means the whole of Western civilization, but Mr. Gandhi's economics and sociology are simple reaction and futility. He would perpetuate the impossible conditions of old India.

"The primitive condition of sanitation in rural India amounts to the virtual negation of any sanitation at all. . . . It has been calculated that every year no fewer than two million Indian babies die while many others survive only to grow up weak and feeble from unhygienic surroundings during infancy."

Yet Mr. Gandhi would not have doctors and hospitals for "hospitals are institutions for propagating sins."

Mr. Gandhi himself has begun to hedge in this folly in the interest of practical politics. In *Young India*, January 26th, 1921, he wrote referring to his book on Home Rule:

"I would warn the reader against thinking that I am today aiming at the *Swaraj* described therein. I know that India is not ripe for it. It may seem an impertinence to say so. But such is my conviction. I am individually working for the self-rule pictured therein. But today my corporate activity is undoubtedly devoted to the attainment of Parliamentary *Swaraj* in accordance with the wishes of the people of India. I am not aiming at destroying railways or hospitals, though I would certainly welcome their natural destruction. Neither railways nor hospitals are a test of high and pure civilization. At best they are a necessary evil. Neither adds one inch to the moral stature of a nation. Nor am I aiming at a permanent destruction of law courts, much as I regard it as a 'consummation devoutly to be wished for.' Still less am I trying to destroy all machinery and mills. It requires a higher simplicity and renunciation than the people are today prepared for.

"I offer these comments because I observe that much is being quoted from the booklet to discredit the present movement. I have even seen writing suggesting that I am playing a deep game, that I am using the present turmoil to foist my fads on India, and am making religious experiments at India's expense. I can only answer that Satyagraha is made of sterner stuff. There is nothing reserved and nothing secret in it. A portion of the whole theory of life described in 'Hindu Swaraj' is undoubtedly being carried into practice. There is no danger attendant upon the whole of it being practiced. But it is not right to scare away people by reproducing from my writings passages that are irrelevant to the issue before the country."

One studies the phenomenon of Mr. Gandhi's influence and leadership with the deepest interest. There is no possibility, however, that India will follow in the pathway either political or economic which he has marked out. It is clear, as Mr. S. N. Agnihotri, the President of the Dev Samaj, declares, that Mr. Gandhi "considers parliamentary government, that is government by elected representatives of the people for the people a sign of 'slavery' and waste of money and time and instead of this he advocates the government by a few men. In short the democratic ideal of government, of government by the people and for the people, is rejected by Mr. Gandhi, and it appears that in place of the English bureaucracy he wants an autocracy of few Indians."

But even if this is not a justified charge, it is none the less clear from Mr. Gandhi's writings that he would be satisfied with forms of government with which the great body of educated Indians who have breathed the spirit of English freedom will never be satisfied. Likewise India will not follow on Mr. Gandhi's economic pathway. Perhaps the achievement of independence at present might mean, as Mr. Gandhi argues is desirable, the disintegration of railway and telegraph service and the deterioration of roads, industries, irrigation canals, and the innumerable contributions of civilization which Great Britain has introduced. But India will never consent to this return to "its pristine condition," to economic infancy. One can only conclude that great forces either personal or impersonal which will never follow Mr. Gandhi politically or economically are still deliberately or unconsciously making use of him and of the tremendous influence which he wields, for the sake of securing ends which, once secured, will make Mr. Gandhi's disappearance from the place of control both possible and inevitable. All this, as I have said, may be unconscious and it may be impersonal, but it is the explanation which would suggest itself to any one who is studying the present movement dispassionately and who has to account for a situation which is full either of intellectual contradiction or of moral insincerity. This second alternative one desires to reject. In so far as he is able to do so the intellectual paradox is intensified.

(To be Concluded in our May Number)

A PROPHECY ABOUT INDIA

Sir Herbert Edwardes, who was chiefly instrumental in saving the Panjab during the Mutiny, said, in a speech delivered at Manchester, England:

"Till India is leavened with Christianity she will be unfit for freedom. When India is leavened with Christianity she will be unfit for any form of slavery however mild... England may then leave her freely, frankly, gladly, proudly; leave the stately daughter she has reared, to walk the future with a free imperial step..."



IN ALL THINGS THE PEOPLE OF INDIA ARE "VERY RELIGIOUS"
A Mass of Indian people in a religious procession on a sacred Feast Day

India as a Mission Field

BY REV. GEORGE WILLIAM BROWN, Ph.D., INDIANAPOLIS, INDIANA

Department of Indology, College of Missions

INDIA was the earliest of the great Protestant mission fields. In the number of missionaries and converts, it still occupies the premier position. For variety of physical characteristics, climate, types of people, languages, religions, and political and social relations, India is unsurpassed in all the mission fields of the world.

The total area of India, with Ceylon, is about 1,876,000 square miles or about three-fifths that of the United States (exclusive of Alaska and other outlying territory). Its population is 325,788,000; about three times as great as that of our great republic. The density of the population is therefore five times as great, but it seems greater, for India is not a land of great cities but of villages. Only two

cities are in the million class, and only about thirty have more than a hundred thousand inhabitants. The world famous city of Delhi has only about two hundred and fifty thousand inhabitants. Let us rejoice that the great mass of the people of India live in small towns and villages, for they are far easier to reach in such places than they would be in great organized cities.

Between three and four thousand years ago, Aryan invaders began to enter India from the northwest. They found a people darker than themselves, shorter of stature, speaking in strange languages. Some of these earlier inhabitants, or Dravidians, must have been well advanced in civilization—perhaps as highly civilized as the Aryans. Others were of the lowest and rudest type, little above the wild beasts which they worshipped. And such have their descendants continued to this day. With the lapse of time, the Aryans pushed ever farther toward the east and south and as they did so, the stream of Aryan blood, mingling ever with the earlier inhabitants, became thinner and thinner, and non-Aryan ideas and culture continued to gain ground. When they reached the region of the lower Ganges they met another element. From that vast region which is now China, vast hordes at an early date had poured into India, peopling the slopes of the Himalayas, and spreading abroad in the plains beneath them. These too mingled with the early inhabitants. Five hundred years before Christ these various races and cultures seem to have met along the middle Ganges, and in the blending of ideas which then took place, India made its greatest contribution to the world's thought.

Here and at this time were produced the Upanishads—those wonderful, simple, penetrating speculations regarding the nature of the universe which are still the dominating characteristic of India's highest philosophical thought. The same time and place saw Gautama formulate the chief doctrines of Buddhism, and Mahavira render the same service for Jainism. More, and yet more invaders kept coming in from the northwest. The ancient Persians established a dominion in the northwest. So did Alexander with his Macedonians. Scythians, Moguls, and a medley of Mohammedans followed in their footsteps. In the early Christian centuries, Syrian Christians from Mesopotamia established a Church on the western side of the tip of the peninsula. From the beginning of the sixteenth century, Portuguese, Dutch, French and British have also contributed their blood and culture.

How wonderfully India has conserved all this! Not a drop of blood, not a single idea seems to have been wasted. And what contrasts one finds! Apart from modern European contributions, seven distinct racial types are to be found in India. Fair Aryans, dark Dravidians, almond eyed Mongolians, and well marked intermediate

types, each with its own peculiarities of cult and dogma. There are native princes, rich in the revenue furnished by ten million pliant subjects; vast numbers are so poor that a naked body is their only possession. Languages are as diverse as the races. Two-thirds of the people speak some tongue of the Aryan family; of this there are a dozen major representatives and a host of less important relatives. Five major Dravidian languages and a number of minor ones are spoken by some sixty millions of people. Munda and Mongolian languages are the mother tongues of other millions. Authorities differ as to the exact number of languages and dialects spoken in India; one hundred and twenty is a low estimate.

Religion is equally diverse. Two hundred and twenty-five millions are Hindus and animists. Some of these are monotheists, and have really spiritual ideas of God. Others are polytheists and idolaters; their "gods" may number as many as three hundred and thirty millions. The animist worships the tiger, the serpent, the monkey, the smallpox demon, the cholera fiend. The belief of the average Indian is a medley of all these ideas, from the highest to the lowest, blended together in most surprising ways. Other millions belong to syncretistic sects, such as the Sikhs, combining Hindu and Mohammedan ideas, or the Brahmo Somaj, who unite Hindu and Christian teachings. As against these we have the reactionary and ultra-chauvinistic Arya Samaj. Seventy millions are Mohammedans, the intolerance of whose cult is inhibited only by the strong arm of British justice. Thirteen millions are Buddhists and five millions are Christians. Each religion comprises every gradation from the best to the worst of its type. Surely here is a wonderful field for the versatile ability of the Christian missionary!

These things constitute India's Macedonian call to Christianity. What of Christianity's response? The accompanying statistical table is presented as giving an approximation of the Protestant missionary situation. The figures do not claim to be absolutely accurate; they are based mainly on the latest issue of the Protestant Missionary Directory, supplemented by the reports of different missionary societies and other available data. The government census for 1921, when issued, will vary somewhat from this table. This is because the practice of missions in regard to the enumeration of total Christian constituency is not uniform. Some include under this head only unbaptized members of Christian families, or at least those who are not yet considered church members; others include inquirers and those under instruction. Many of the latter will be included by the census under the totals of their original castes. But the missionary figures will undoubtedly be more accurate than government figures as an index of Christian activity.

MISSIONS IN INDIA—STATISTICAL TABLE, 1921.

Province	Population 1911	Stations	Missionaries	Communicants	Total Christian Community	Thousands of people to each missionary
Assam	6,713,635	32	131	38,890	101,844	51
Bengal	45,483,077	119	578	26,373	86,261	*100
Bihar and Orissa	34,490,084	56	219	42,729	138,451	158
Bombay	19,672,642	159	720	30,072	87,596	*33
Burma	12,115,217	63	323	85,124	313,622	38
C. P. and Berar	13,916,308	87	371	14,679	26,597	38
Ceylon	4,110,367	50	198	21,165	49,516	21
Madras	41,405,404	230	1,012	287,915	914,460	*46
Panjab	19,974,956	112	573	76,256	184,549	35
United Provinces	47,182,044	136	703	160,029	320,060	67
Ajmere	501,395	1	6	100	200	83
N. W. F. Province	2,196,933	6	12	322	2,977	183
Baluchistan	414,412		16	278	3,374	28
Hyderabad	13,374,676	3	86	8,954	70,177	155
Kashmir	3,158,126	22	19	186	390	166
Central India	9,356,980	4	89	1,246	4,386	105
Baroda	2,032,798	16	13	948	2,585	156
Bombay Native States ..	7,411,567	1	41	1,759	5,510	181
Mysore	5,806,193	4	141	9,489	27,551	41
Travancore and Cochin ..	4,811,841	26	52	38,917	168,496	93
Rajputana	10,530,432	17	100	3,800	12,146	105
Other Native States		17	17	68	147	
		9				
<i>Present totals,</i> India, Burma and Ceylon	325,000,000	1,170	5,420	849,299	2,520,895	60

*In Bengal, Bombay, and Madras, allowance has been made for missionaries engaged in headquarters work in the three great cities of the empire.

From this table it will be seen that the 325,000,000 of India, Burma and Ceylon are being evangelized by about 5,400 missionaries, including married women. Ten or fifteen per cent of these are always away on furlough, so the number actually at work at a given time is less than this. Of the 1,170 stations reported, a number are duplicates, reported as occupied by more than one society. Omitting these, the total number of different places where foreign workers are located is about 850. The number of Roman Catholic Christians is probably slightly in excess of the number of Protestants. There are also over three hundred thousand Christians connected with the ancient Syrian Church. The total Christian community is therefore slightly under five and a half millions.

In the Madras Presidency, together with the native states of Mysore and Travancore, there are about 1,100,000 connected with the Protestant community. This is nearly one half the total number in all India. The United Provinces come next with over three hundred thousand, and Burma has about the same number. The Punjab has a little under two hundred thousand, Bihar and Orissa about one

hundred and forty thousand, Assam about a hundred thousand, and the other provinces smaller numbers.

A chart shows the mass movement areas where different missionary bodies have had some of their greatest successes. The Bay of Bengal region has yielded remarkable results for the Baptists. Beginning with Burma, on the east side of the Bay, the American Baptists have built up a church of 80,000 communicants, and an estimated total of 300,000 in the Christian community. This is matched by the great Telugu speaking field on the west side of the Bay, where they have 75,000 communicants and a community of 365,000. A third field of the American Baptists, smaller, but still great, is in Assam, near the head of the Bay. Here there are nearly forty thousand in their community. Joining these fields, are those of the English Baptists in Bengal, with over twenty thousand under their influence, and the Canadian Baptists in the upper part of the Telugu field with upwards of twenty-six thousand followers.

The Methodists have not limited their fields as the Baptists have but are seeking to plant their Church in every section of India. Their concentration is greatest in the upper parts of the United Provinces and the Panjab, where their converts are numbered by the hundred thousand. They also have a flourishing field in Hyderabad in southern India. The English Wesleyan Methodists also have a splendid field in this region. Figures available indicate that the American Methodists have a community of four hundred and seventy thousand. It is probably larger. The Wesleyans have about ninety-five thousand. The total Methodist community is probably not far from 600,000.

The work of the Presbyterians has been concentrated like that of the Baptists. The United Presbyterians of North America have a community of nearly sixty thousand in the upper part of the Panjab. The American Presbyterians (North) also have a flourishing field in the Panjab and one in the United Provinces, which have brought under their influence some seventy thousand souls. In the hills of Assam the Welsh Calvinistic Methodists (really Presbyterians), have had a very remarkable movement in which they have been given the responsibility of fifty-five thousand souls. All in all, the Presbyterians in India are not far from 200,000 strong.

The American Lutherans have a great field in the Telugu country, in the midst of the Baptist area. Here they have a total community of 113,000. The German Gossner's Mission (suspended by the war), had 100,000 in connection with its work in Chota Nagpur, west of Calcutta. Lutherans in other areas swell the total to upwards of a quarter of a million.

The greatest field of the Congregationalists is in South Travancore, at the very tip of the peninsula, where the London Mission has a community of 100,000. Adjoining them is the Madura field of the

American Congregationalists with a community of 28,000. The latter also have a fine field in the Bombay Presidency.

Greatest of all the missionary societies in their influence on Indian life and thought are those connected with the Anglican Church. These societies, more nearly than those of any other denomination, cover all India. No other religious body has so complete a program and stations so widely and evenly distributed. The total number



THE PRINCIPAL MASS MOVEMENT AREAS IN INDIA

A—Anglican
B—Baptist
C—Congregationalist

L—Lutheran
M—Methodist
P—Presbyterian

U. P.—United Presbyterian
W—Wesleyan
W. C. M.—Welsh Calvinistic Methodist.

connected with the Anglican missions is probably between four and five hundred thousand. Their converts are to be found everywhere. Their most notable field is in Tinnevely, on the east side of the tip of the peninsula, and in Cochin, just north of Travancore on the west side.

The accompanying chart indicates where these most important fields are located.

This statement of achievements is perhaps the strongest evidence of the need for more missionaries. The very success of the work makes reinforcement necessary. In spite of the total of 5,400 foreign workers, these are painfully few in the midst of 325,000,000. It must be remembered that the British societies have not yet been able to make good the losses caused directly and indirectly by the war, and also that the gap caused by the withdrawal of the German



DISTRIBUTION OF MISSIONARIES IN INDIA AND CEYLON

Bars—One Missionary to less than 25,000 people.
 Horizontal lines—One missionary to 25,000 to 50,000 people.
 Perpendicular lines—One missionary to 50,000 people.
 White—One missionary to over 100,000 people.

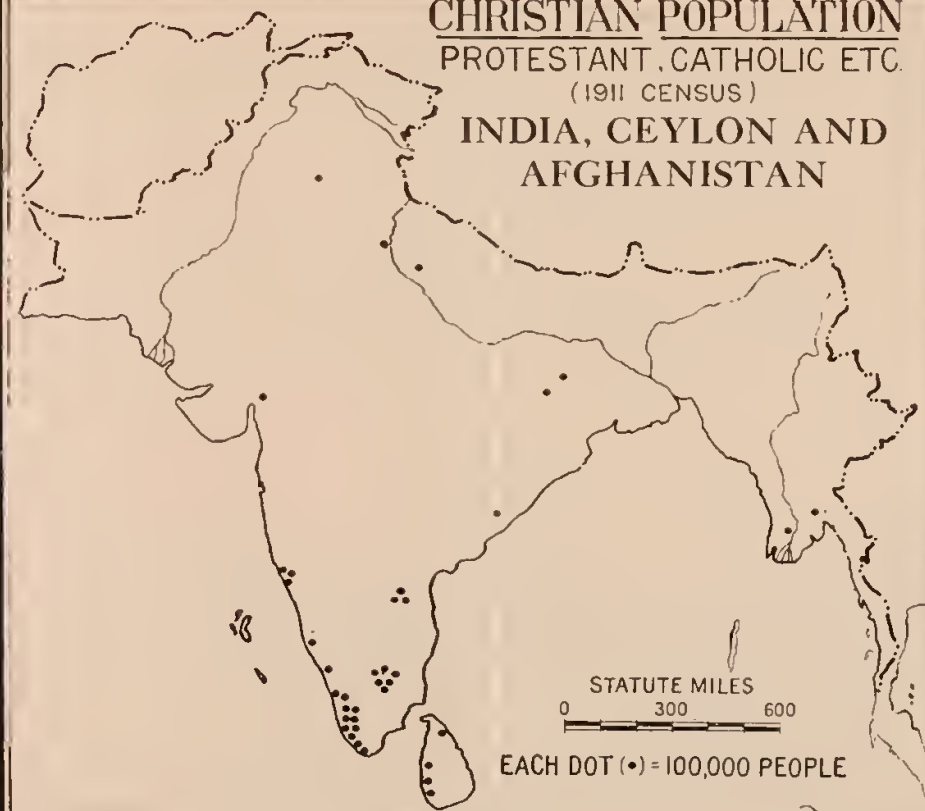
missionaries has not been filled. The ratio of missionaries to total population varies from one in about 20,000 in Ceylon to one in over 200,000 in the North West Frontier Province and in the native states. The number of Indian workers has not been discussed here—their great service, their devotion, and the great need of increasing their numbers. Without them the work now accomplished would never have been done. But they must be recruited in India; foreign workers must come from the constituency of this magazine.

Again, more missionaries are needed to take advantage of *the open doors*. In recent years most converts have come from among the sixty odd millions of despised low caste people. When these become Christians they obtain the rights of men. Millions are all but ready to acknowledge Christ. There are over two millions in two castes in the Tinnevely-Travancore region from whom perhaps a quarter of a million have already come. The leather workers throughout all India are stirred up over the acceptance of Christianity. One-tenth of one of these castes, the Madigas, is reckoned to have become Christian in the Telugu field. What shall we do with the other nine-tenths? In the north most of the converts have come from this class of people and from the sweepers, usually reckoned the lowest of all castes. By way of illustration of the calls of a single caste group about 13,000,000 Chamars and allied castes are now accessible to Christianity. What is to be our response?

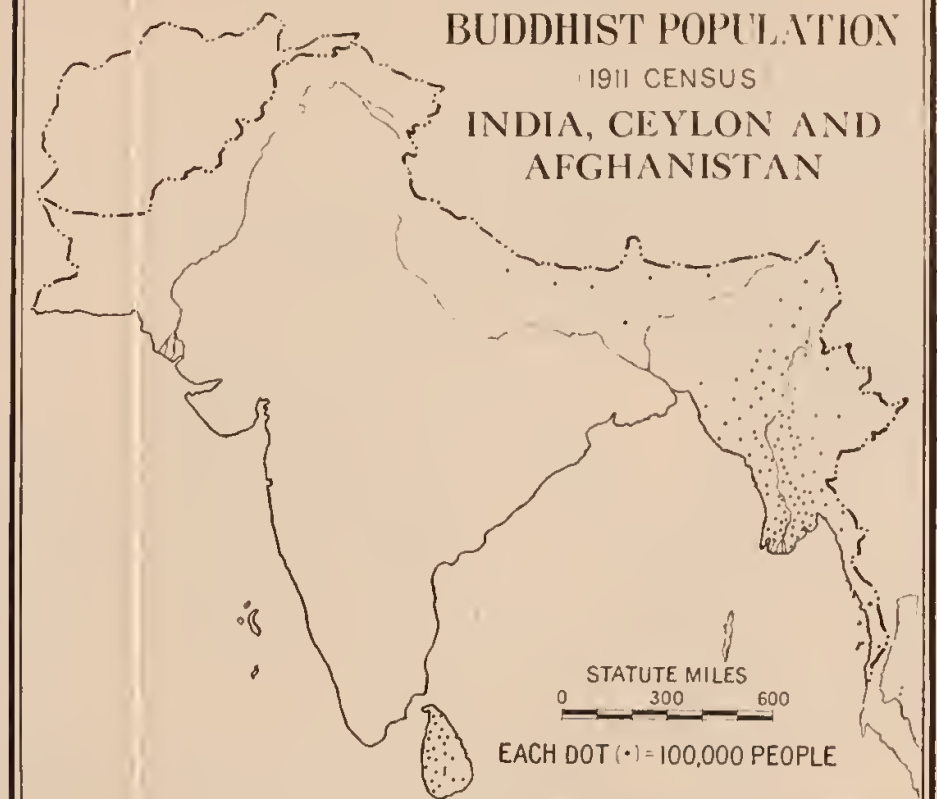
If success emphasizes the need of workers, so does lack of it. Missionaries have not yet been strong enough to minister much to the less responsive people in India. Bengal, one of the oldest fields in India, is one of the most poorly occupied because half of its 46,000,000 inhabitants are Mohammedan who yet hold to their faith in the Arabian prophet. Everywhere Mohammedans are neglected. Is it not time to begin earnestly among them? The accompanying chart, based on one in the Imperial Gazetteer of India, shows something of the distribution of Mohammedans.

No country needs the Gospel more than India. With all her antagonistic faiths, her superstitions, her idolatry, and in some quarters her intolerance, India can not make real progress or attain to the heights of her deserved destiny unless she has become unified under Christ. The political situation makes the need more urgent. Under the liberal British administration, education has become widespread and the machinery of modern civilization is to be found everywhere. One result has been an embryonic spirit of democracy and a desire for self-government. To this desire Great Britain is acceding as rapidly as conditions warrant. Every year sees the Indian in possession of greater political power. Some day India will be a great self-governing unit. If the unit be Christian the world will be a gainer; if not Christian, the world will be a loser. Missionaries in India render the whole world a glorious service.

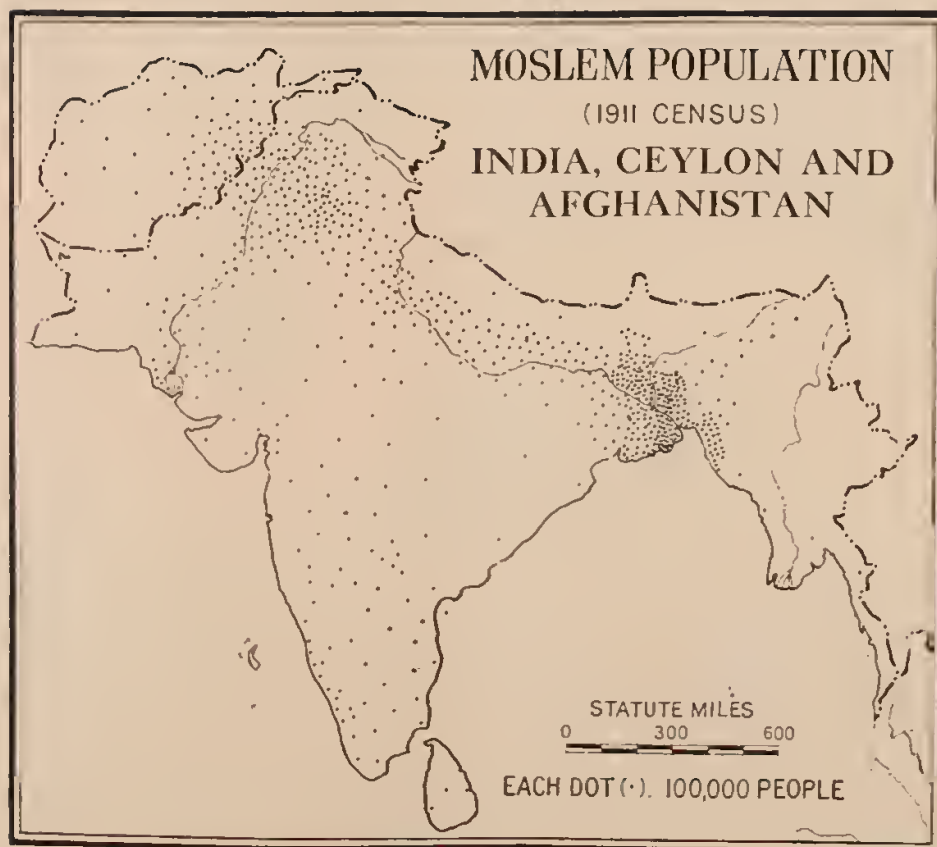
CHRISTIAN POPULATION
 PROTESTANT, CATHOLIC ETC.
 (1911 CENSUS)
INDIA, CEYLON AND
AFGHANISTAN



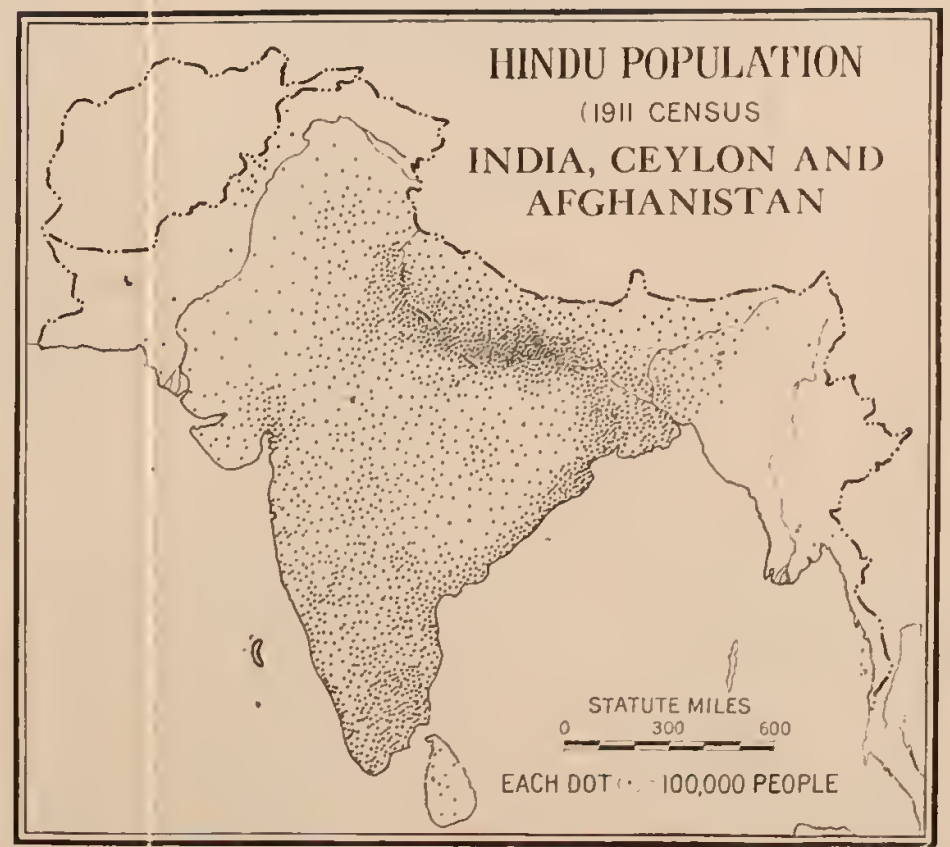
BUDDHIST POPULATION
 1911 CENSUS
INDIA, CEYLON AND
AFGHANISTAN



MOSLEM POPULATION
 (1911 CENSUS)
INDIA, CEYLON AND
AFGHANISTAN



HINDU POPULATION
 (1911 CENSUS)
INDIA, CEYLON AND
AFGHANISTAN



DISTRIBUTION OF THE FOUR PRINCIPAL RELIGIONS IN INDIA

These maps were prepared by the Interchurch World Movement and are used by permission of the Business Men's Committee.

INDIA, CEYLON AND AFGHANISTAN

STATUTE MILES

0 300 600

EACH DOT (•) = 100,000 PEOPLE

AFGHANISTAN

NEPAL

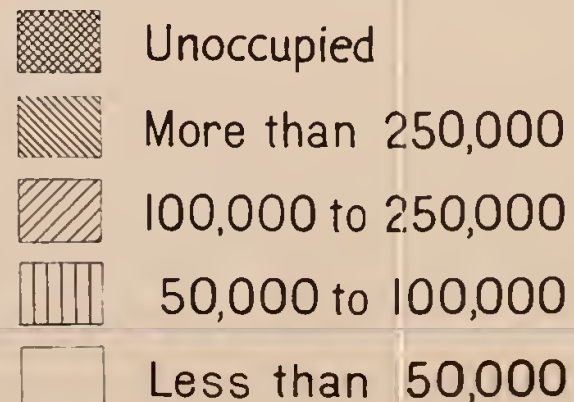
BHUTAN

PENNSYLVANIA

ON SAME SCALE



POPULATION PER MISSIONARY



IMPORTANT FACTS ABOUT INDIA

Area—Including Assam and Burma—1,876,182 square miles.

As large as United States east of the Rocky mountains.

Population—321,925,000. Density 167 per square mile (America 30 per square mile) equal to all North and South America and Africa.

A Land of Villages—2,153 towns (over 5,000) and 723,605 villages, only 2% in cities of 10,000 (in America 25%).

Unoccupied as stations or outstations 710,000 towns and villages.

Languages—Thirty-three spoken by over 300,000 and 150 other dialects. Hindi (82M), Bengali (48M), Telugu (23M), Marathi (20M), Tamil (18M), Moslems (67M), Buddhists (11M), Animists (10M), Sikhs (3M), Christians (5M), Jains (1¼M).

Problems—Caste, idolatry, polygamy, zenana, child marriage, temple prostitution, illiteracy, (9 tenths male, 99 one-hundredths female).

Religions—Hindus (217M), Moslems (67M), Buddhists (11M), Animists (10M), Sikhs (3M), Christians (5M), Jains (1¼M).

HISTORICAL DATA

Hindu Expansion, the Vedas and other sacred literature, 1400 to 1000 B. C.

Rise and Growth of Buddhism (Birth of Gantama 557 B. C.), 500 B. C. to 600 A. D.

Period of Mohammedan invasion and rule, 711 to 1761 A. D.

British entrance 1600; British Rule 1757; Sepoy Mutiny 1857.

Mission of St. Thomas 1st Century A. D.; Nestorians 325 A. D.

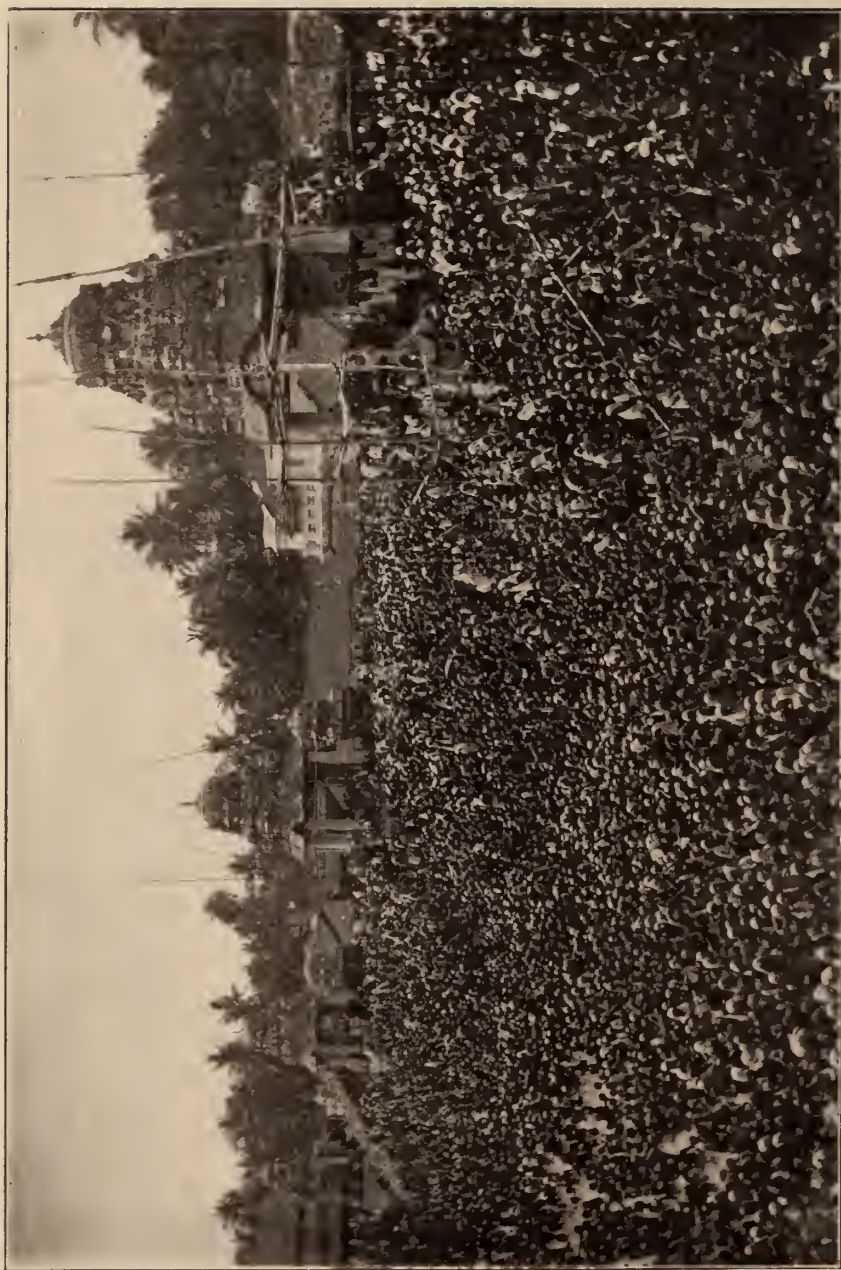
Roman Catholic Pioneers—John of Monte Corvino 1292; Francis; Xavier 1542.

Protestant Missions—Dutch 1602; Danish 1706; British 1793; American 1812.

PROTESTANT MISSIONARY DATA

Societies at work.....	146
Resident Stations	1,146
Out Stations	10,082
Missionaries	5,465
Indian Christian Workers	42,930
Baptized Christians	849,299
Total Adherents	2,520,895
Non-Protestant Christians	2,876,000
Total Christians	5,396,895
Pupils in Mission Schools	420,000
Patients treated in mission hospitals	2,009,000

(Send for our "India Book Mark"—Free)



THOUSANDS OF UNEVANGELIZED HINDUS SEEKING SALVATION BY BATHING IN A TEMPLE TANK

Unoccupied Regions of India

BY REV. WILLIAM H. HANNUM, NEW YORK

For twenty-five years Missionary of the Presbyterian Church in Western India

INDIA has still much land to be possessed for Christ. Of the 493 districts, there are 185, or 37 per cent, unoccupied by headstations of Protestant missionary societies; 113, or 23 per cent, are very inadequately occupied; and only 195, or 40 per cent, are fairly well occupied. India is here taken as including the British Indian Empire, except Aden and its dependent regions, which though politically attached to India, are physically too distant to be treated with it. The Feudatory States of India are of course included, with even such loosely related states as Nepal and Bhutan and in addition the small French and Portuguese possessions in the country.

A district, as here considered, is the political unit otherwise known as the "collectorate" or a large state or agency or a convenient group of small states. Though varying widely these 493 districts have an average area of 3,806 square miles, or more than Delaware and Rhode Island combined; and an average population of 652,992, or considerably more than that of Rhode Island or nearly half that of Connecticut. The areas and populations are taken from the Government Census of India of 1911, as the full reports of the Census of 1921 are not yet available. The population of India as officially stated for 1911 was 315,156,396, but the larger area here considered had about 321,924,935. Instead of the former figure the Census of 1921 gives 319,075,132, an increase of 1.2 per cent notwithstanding famine, plague, war and emigration. If a similar percentage be added for the larger area, we shall find in the India of missionary concern a mass of 325,788,000 human beings.

For convenience the districts are grouped according to official usage into what we may unofficially call "subsections," that is presidencies, provinces, large state agencies etc.; and these 41 subsections again are grouped, according to missionary usage, based on Government terms, into eight large units here called "sections."

Among regions unoccupied, in the sense of having no Protestant headstations, none of the eight large sections are found entire; and there are only five whole subsections, Nepal, Bhutan, Andaman and Nicobar Islands, and the French and Portuguese Territories, the last three of these being comparatively small regions. The total "unoccupied" area is about equal in size and population to New England, New York, Pennsylvania, New Jersey and West Virginia—a fairly large field.

A costly campaign has been under way for a year or two, under the most expert British and Indian guidance, for the scientific con-

quest of Mount Everest, the loftiest peak on earth, and we all look for its early success, though there seems to be no definite hope of any direct and widespread benefit to mankind either moral or material. How immensely more urgent is the Christian conquest of the large states of Nepal and Bhutan, occupying the southern ranges of the same great Himalayan system! Even if foreigners are not welcomed in some parts the way is open to Indian workers.

Each great unoccupied region has special reasons for remaining so up to the present time. That border tract, the Northwest Frontier Province with its connected states or administered areas, is slighted because of the bigotry and fierceness of its Moslem inhabitants. Baluchistan for the same reason and also for the thinness of its population is passed by. It is reported to have only six persons to each square mile. Compared with the average density for India, (171); with that of the United States, (35); or with the most crowded of the large non-urban districts of India, Dacca in Bengal, (1,066) this might seem worth little of effort and sacrifice, and yet we do not know what mighty apostles to Islam the Lord might call from those lonely villages if the fires of God were kindled there. The plea that Moslems are by their doctrines and customs closed to the appeal of Christ will not hold now, if it ever was sound; since experience has proved that they are approachable by workers who are prepared in the languages and history of the people and especially in the methods of kindness and courtesy.

Other large tracts among the Indian States are practically unoccupied; as the Pmjab States in the northwest, the Bihar and Orissa States in the east, the Central India Agency, the Central Provinces States and great portions of the Bombay States in the west. It is true that these are touched at many points by stations just over the borders in British territory, but that only helps to solve the difficulties still felt. There are real hindrances, such as the conditions required for holding property and in some places a prohibition of residence for foreign Christian missionaries. But again experience shows that patient courteous insistence combined with prayer and active kindly service will open the way.

A subsection is regarded as fairly well occupied if three-fifths of its districts contain Protestant headstations; as not occupied if three-fifths of its districts are without such stations, and as ill occupied if it falls between those two conditions. This is a rough classification, for the first group includes as "fairly" occupied many regions having but little foreign Protestant missionary work, and the third counts as not occupied many regions that have some few stations. This grouping may however, for the whole great country, be found as fair and as helpful as methods that attempt more precision. When the survey is carried to the point of full records of

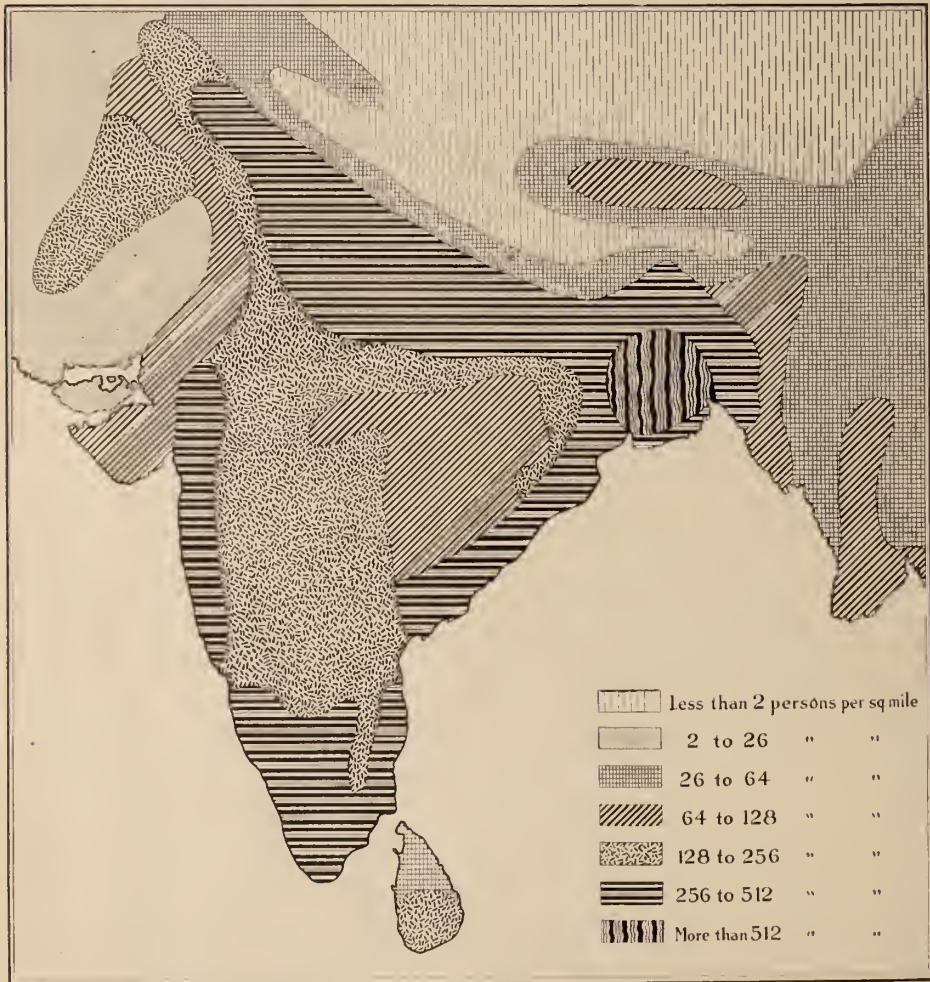
the smaller unit, the "township," (*tehsil, thana* or *taluka*), a more perfect classification will be possible.

The subsections having three-fifths or more of their districts without stations are as follows:

SECTION AND SUBSECTION	TOTAL DISTRICTS	UNOCCUPIED		
		DISTRICTS	AREA	POPULATION
Total	173	138	368,582	24,687,037
I. " <i>Punjab</i> "	57	46	207,412	7,919,108
1. Northwest Fron. Prov.	15	11	28,195	1,844,784
2. Kashmir State	13	8	16,464	1,490,348
3. Punjab States	16	15	33,335	4,076,921
4. Baluchistan	13	12	129,418	707,055
II. " <i>United Provinces</i> "	7	6	55,887	6,372,849
1. United Prov. States	3	2	1,887	733,757
2. Nepal State	4	4	54,000	5,639,092
III. " <i>Bihar and Orissa</i> "				
Bihar and Or. States	26	24	25,707	3,531,586
IV. " <i>Bengal and Assam</i> "				
Blutan State	2	2	18,000	300,000
V. " <i>Burma</i> "				
Andaman and Nicobar Islands ...	2	2	3,143	26,459
VI. " <i>Madras</i> "				
French Territory	4	4	199	247,623
VII. " <i>Bombay</i> "	23	16	24,516	2,645,530
1. Bombay States	20	12	23,113	2,042,966
2. Portuguese Terr'y	3	3	1,403	602,564
VIII. " <i>Mid-India</i> "	52	38	33,718	3,634,882
1. Central India Ag'cy	37	27	17,546	2,308,570
2. Central Prov. States	15	11	16,172	1,326,312

One way of reckoning occupancy, familiar in past years, was by the ratio of foreign missionaries to population. On this basis a map was constructed, showing as the best occupied regions those having one or more missionaries to 25,000 people, and four grades of occupancy were shown by as many colors. This was helpful to some societies in shaping their policies, but the ratio of stations to population, and the distribution of other institutions, such as schools, hospitals, asylums and publishing houses, may tell the story more truly and strongly. All these methods of reckoning fail, however, in not taking account of what is increasingly recognized as the great propagandist force, the Indian Christian community. The ratio of Christians to population, of stations including outstations,

or of local churches might make a fairer and as illuminating a basis. These methods are too narrow if we wish to include the other large Christian bodies in India. Any complete estimate of Christian occupancy must include these other Christians though it is a practical question how useful a statement, complete in that sense, might prove at present to any particular missionary society in guiding its plans for expansion.



The accompanying table, "Occupancy of India by Subsections," is made up mainly of material prepared by the writer at Bangalore, India, in the survey conducted by the National Missionary Council of India. The map is based on one of those prepared in the office of the Interchurch World Movement at New York and now under the care of the Committee on Social and Religious Surveys.

SECTIONS AND SUBSECTIONS	DISTRICTS				AREA Sq. Mi.	POPULATION		TOWNS AND VILLAGES
	Fairly Occupied	Poorly Occupied	Not Occupied	Total		Total Approximate	Per Sq. Mi.	
India, Total	195	113	185	493	1,876,182	321,925,000	171	725,155
I. "Punjab"	26	22	61	109	526,016	43,032,000	82	93,747
1. Northw. Fr. Pr. .	1	3	11	15	38,918	3,819,000	98	3,402
2. Kashmir State .	1	4	8	13	84,432	3,158,000	37	8,926
3. Punjab Prov. . .	16	9	3	28	99,251	19,578,000	197	33,297
4. Punjab States .	1	0	15	16	36,551	4,213,000	115	11,014
5. Delhi Prov.	1	0	0	1	528	397,000	752	263
6. Rajputana Ag'y .	4	5	12	21	128,987	10,531,000	82	32,404
7. Ajmer-merwara .	2	0	0	2	2,711	501,000	185	748
8. Baluchistan	0	1	12	13	134,638	835,000	6	3,693
II. "United Prov's" .	22	23	10	55	166,346	53,653,000	323	109,473
1. Un. Pr's States .	0	1	2	3	5,079	832,000	164	2,190
2. Agra Province . .	20	16	0	36	83,109	34,624,000	417	82,050
3. Nepal State . . .	0	0	4	4	54,000	5,639,000	104	842
4. Oudh Province . .	2	6	4	12	24,158	12,558,000	520	24,391
III. "Bihar and Orissa"	19	4	24	47	111,829	38,435,000	344	108,025
1. Bihar Prov.	9	2	0	11	42,361	23,753,000	561	47,297
2. Chota Nagpur Prov.	5	0	0	5	27,077	5,605,000	207	24,773
3. Orissa Prov.	3	2	0	5	13,743	5,132,000	373	15,675
4. Bihar and Orissa	2	0	24	26	28,648	3,945,000	138	20,280
IV. "Bengal and Assam"	29	13	5	47	116,384	53,779,000	323	154,010
1. Sikkim State . .	1	0	0	1	2,818	88,000	31	315
2. Bhutan State . .	0	0	2	2	18,000	300,000	17	952
3. Assam Prov.	9	3	0	12	53,015	6,714,000	127	27,895
4. Assam State . . .	1	0	0	1	8,456	346,000	41	1,478
5. Bengal Prov.	18	9	2	29	78,702	45,508,000	578	119,852
6. Bengal States . .	0	1	1	2	5,393	823,000	153	3,518
V. "Burma"	10	20	13	43	233,982	12,142,000	52	37,793
1. Burma States . .	1	2	1	4	66,428	1,505,000	23	19,038
2. Upper Burma . .	3	9	5	17	87,052	4,398,000	51	9,510
3. Lower Burma . .	6	9	5	20	77,359	6,212,000	80	9,193
4. Andamans and Nicobars	0	0	2	2	3,143	27,000	8	52
VI. "Madras"	42	9	14	65	266,833	65,821,000	246	96,623
1. Hyderabad St. . .	9	3	5	17	82,698	13,375,000	162	20,236
2. Madras Prov. . .	23	2	1	26	142,330	41,405,000	291	54,114
3. French Terr. . .	0	0	4	4	199	248,000	1,244	188
4. Western St's . .	5	0	1	6	8,955	4,347,000	485	4,248
5. Coorg Prov.	1	0	0	1	1,582	175,000	111	497
6. Mysore State . .	4	3	1	8	29,475	5,806,000	219	16,831
7. Minor States . .	0	1	2	3	1,594	465,000	292	509
VII. "Bombay"	24	9	20	53	196,428	29,673,000	151	44,557
1. Sind	0	3	3	6	45,986	3,513,000	75	4,494
2. Bombay States .	4	4	12	20	63,864	7,412,000	116	14,751
3. Baroda State . .	1	1	2	4	8,182	2,033,000	248	3,096
4. Bombay Pres'y .	19	1	0	20	75,993	16,113,000	212	21,259
5. Portuguese Ter. .	0	0	3	3	1,403	602,000	429	457
VIII. "Mid-India" .	23	13	38	74	208,364	25,390,000	122	80,927
1. Central India Agency	4	6	27	37	77,367	9,357,000	121	33,142
2. Central Prov. . .	18	4	0	22	99,823	13,916,000	139	39,117
3. Central Prov. States	1	3	11	15	31,174	2,117,000	68	8,668

Hindrances to Christianity in India

BY REV. I. S. LONG, M.A., BRIDGEWATER, VIRGINIA

For eighteen years a Missionary of the Church of the Brethren

AS at Athens, so to the people of India, Paul might say "I perceive that in all things ye are very religious." But they do not love their gods as Christians love the Lord; their devotion is rather due to fear of the wrath of the gods whose anger they would appease by offerings.

1. Of the many hindrances to Christian Missions in India the greatest is caste. In times of famine, children were brought into orphanages regardless of caste, or outcaste. The taking of outcaste children was to put the stamp of outcaste or untouchability upon the orphanage, and upon the mission and hence upon the religion of the missionary. As a result, mission village schools among caste people have in some cases had to be closed and the missionaries have turned to work among the backward class or hill tribes or to outcastes.

The hill tribes of Bombay Presidency belong to the backward classes but are reckoned as of good caste, being able to enter any one's house or shop, and to drink from any well. These aborigines are accessible, and their children are gathered into boarding schools, whether the parents are Christians or not. They gladly accept Christ as their Lord and Saviour when they learn of Him and many of the parents also give up drink and idolatry and superstition and are baptized into the Christian Church.

While caste is a hindrance in the beginning, it often becomes an ally when once God's work is well begun, for in India people become Christians not by units, but by families, communities and tribes. At one of the stations of the Brethren Mission, after many from one caste had been baptized, the caste immediately above began coming into the Church. This is in part a social movement, for Christians are rapidly taking to education, a thing in itself conducive to material and social betterment.

2. The unwholesome life of many Westerners and Anglo-Indians is another hindrance to the success of Christian work in India. Many missions—the Methodist Episcopal and the Church Missionary Society especially—are making vigorous efforts to create a better environment in the large cities so that the future is more hopeful in this respect.

3. What Christians eat and drink is often a hindrance when dealing with caste people. I have dealt with Hindus who would have had nothing to do with us had they known that we would eat meat. Had Christians from the first not eaten meat or touched intoxicants,



HINDU IDOLATRY—PRAYING BY THE WAYSIDE

I believe that the cause of the Master might be much farther on. Two years ago, I was asked "Sir, do you drink liquor? Many Europeans do." On my replying negatively, he asked "Do your Christians drink liquor?" "The well-taught do not," I replied. The Brahman doctor turned to another, saying "There, you hear that? Moreover, this sahib, together with his teachers and educated boys, has been over this county holding anti-liquor meetings, getting hundreds to sign the total abstinence pledge, the work we caste men ought long ago to have done!" The influence of Mr. Gandhi is wonderfully reinforcing this sort of propaganda in India.

4. The high castes do not want the lower classes to accept the Christian religion. They wish them to remain ignorant, for only then will they submit to oppression and exorbitant interest on money loaned. Hitherto, the backward classes have been forced to work for nominal wages and thousands of them have been veritable bond servants. Many missions are opening cooperative credit banks or societies, whereby poor Christians are able to obtain loans at reasonable interest. This is a great boon. Poor Christians are also able to get land from government only through the missionary or other white official. It is the missionary likewise who teaches the low caste and outcaste to read and gives them industrial education so that they may receive higher wages.

5. The ignorance of women is a great hindrance to the spread of Christianity. Lady missionaries, both by evangelistic and educational effort, are gradually overcoming the prejudice due to ignorance. They have been told "If you would cease preaching Jesus Christ, you might have entire control of girls' education in India." Higher educational work among young men and boys is also breaking down prejudice. Christians are asserting themselves against evil practices and thus gaining the respect of all good people.

6. There is a deep rooted feeling, that it is a mistake to change one's religion. "Better be wrong, than change." In one State the lower officials thought to scare the Christians into recanting and coming with drums into a village, they called the people together, and haughtily asked how many were Christians. Twelve stood up. Then the leading official berated them for changing their religion. He said government wanted them to stick to their own religion, that what was good for their fathers was also good for them, etc. Moreover, he said "I am ordered to send every Christian to headquarters. What they will do to you there I do not know. I will not take the names of any of you who sit down," Nine of the twelve sat down and the official told the other three to think it over till morning and report. That night the three prayed over the matter and next morning when called to stand up and report their decision, they said "Sahib, you told us a man is a fool to change his religion, and since we became fools once by changing, we have decided not to become fools twice by changing again." The officer told them to sit down, saying, "You are the only Christians in the village. The other nine were hypocrites from the first." The nine were merely insufficiently taught and lacked the courage of their convictions.

7. The family, or communal, system is also a hindrance to the progress of the Master's work. This is especially true among educated high castes. Often a youth becomes sure that his ancestral faith is wrong, and that Jesus Christ alone is the Saviour of mankind, yet he dare not openly confess Christ. If he does, he is ostracized, disinherited, and persecuted. A well-educated young friend of mine, when asked about the comparative merits of Christianity and Hinduism, told me there is frankly no comparison but said that he did not embrace Christianity because he would entirely alienate his people, thus putting himself in a situation where he could not help them at all.

Superstition, especially among the women, as to the wrath of the gods is a great hindrance. But all these superstitions and prejudices will vanish before Christian education as taught in the schools and preached in the bazaars and press. The darkness must vanish before the rising of the sun,



A BAPTISMAL SERVICE AT MUNGALI, INDIA

Achievements of Christian Missions in India

BY REV. E. M. WHERRY, D.D.

For forty-five years a Missionary of the Presbyterian Church in the Panjab

MY personal knowledge of missions in India began in 1868, thirty-four years after the Presbyterian Church opened its work. Preaching began with the acquisition of the languages commonly spoken in North India and the Panjab. Schools were opened for teaching boys and for twenty-five years the teaching was practically confined to the English language and literature. This was the foundation upon which has been built the great national system of Western education, wherein boys and girls are educated in the vernacular languages of India, with English as a classic, in which all higher education is given in colleges and technical schools.

The missionaries, led by the famous Alexander Duff of Calcutta, have been a chief factor in the accomplishment of this most wonderful educational work whereby the treasures of Western knowledge and science have been opened to Indian students. A means of national intercourse has been created and all national conferences and congresses are conducted in English. Newspapers and magazines published in English are also read by thousands of people in every great city and the Gospel is preached by the printed page in all parts of the Empire.

As an outcome of English and Anglo-vernacular education there

has also been a renaissance in all the principal Indian languages, so that the philosophy, science, and religion of the West are being taught. Books, newspapers and magazines are now published in all of the principal languages of the people.

One of the great missionary achievements has been the translation of the Scriptures into forty or more languages and their publication by the great Bible societies. Millions of copies of the Gospels, the Psalms and other portions have thus been circulated broadcast over the Empire. Mission presses and the Bible and Book Depots are found in the central cities—Calcutta, Bombay, Madras, Allahabad, Lucknow, Delhi, Ludhiana, Lahore, and elsewhere.

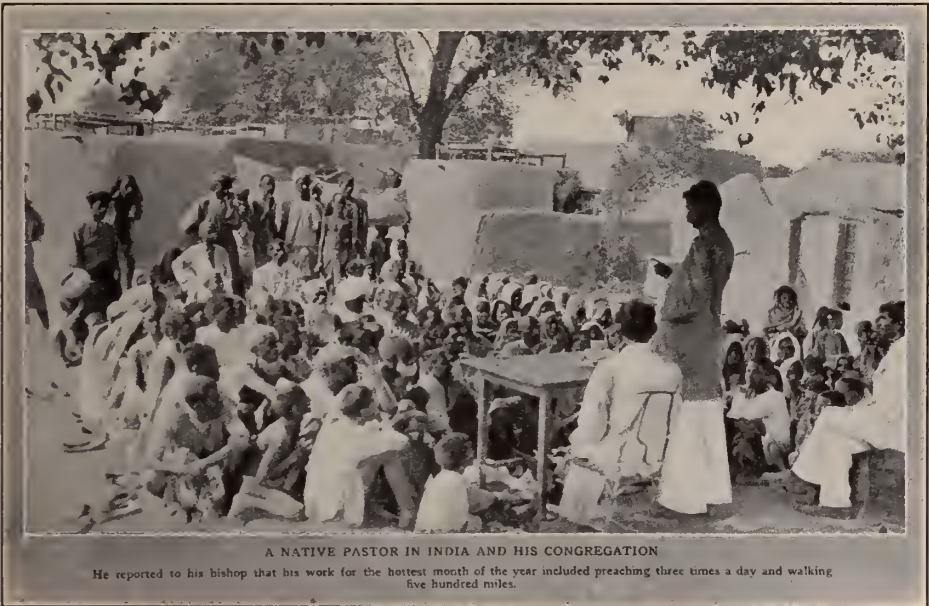
Education during three generations has in a large measure revolutionized the thought of India. The black water of the ocean no longer segregates India from other nations and multitudes travel to and fro through the land by railway train, bicycle, and motor car. The telegraph and the telephone are in evidence everywhere and these means of communication have completely supplanted the old provincialism with the national idea. Even religious prejudice is giving way to the concept of national unity.

The most important achievement is of course the establishment of the Christian Church in India. At first this appeared as an exotic with a few Christians here and there. The missionary or an Indian disciple was the leader and the center of a small community from which flowed out streams of Christian influence into the surrounding villages and towns. Persecution failed to curb the movement and the truth of the Gospel, relief ministered to the hungry and the dying during a famine, plague or epidemic, and the constant help given to the sick and suffering wrought wondrous changes. Many people began to inquire for the secret of the blessing which the faith of the Christian brings until whole villages were reported ready to receive Christian teaching. Books and Bibles were eagerly sought and read and converts were recorded by hundreds and thousands. In one province the census report showed forty thousand more Christians than had been catalogued on the church rolls.

The evangelistic work of the missions has behind it organized churches and congregations, with their conferences, presbyteries and assemblies which cooperate in every way. In many places the churches have united to form larger bodies and to get away from the narrow lines of the foreign denominations. To illustrate, in 1904 nine Presbyterian denominations united to form the Presbyterian Church in India. Four years later the South India Synod of the Presbyterian Church in India withdrew to unite with the Congregational Churches in the Madras Presidency to form the South India United Church. In 1917, the Welsh Presbyterian Synod in Assam, with a membership of some 50,000 members, took steps to unite with the Presbyterian Church in India, and later arrangements were

planned for the union of the Presbyterian Church in India with the South India United Church and the Congregational Churches of West and North India to form *The United Church in India*, thus dropping all western denominational names. There are thus two independent Indian Churches, with the prospect of further unions to form the "Church of Christ in India." Protestant Christianity is no longer an exotic, but is rooted in the soil of India and will remain an abiding force which, under God will accomplish the conversion of India for Jesus Christ.

The American Methodist Episcopal Church in India with its various conferences is practically an independent Church. The Church of England possesses an organization that may easily become independent and the same is true of the Lutheran Church. A federal



A NATIVE PASTOR IN INDIA AND HIS CONGREGATION

He reported to his bishop that his work for the hottest month of the year included preaching three times a day and walking five hundred miles.

union of all Protestant churches is practicable and such a plan has already been formed and may be carried out within a short time. The movement which looks forward to one Protestant Church in India marks one of the great achievements of missions in India.

The medical work carried on by missionary societies has resulted in many splendid hospitals and dispensaries, hospitals for women and children, training schools for nurses and midwives. There are also Medical Colleges and hospitals for men that minister health and life to Europeans and Indians and train Indian men for medical work. The reputation of some of these hospitals is so widespread as to attract patients from distant provinces and the local dispensaries minister to thousands among the poor every day. With the medicine for bodily ailment goes some message of life from the

Great Physician. Lepers' asylums are also maintained all over the land and from among these helpless and hopeless ones thousands are led to know and to accept Him "who healed the sick and cleansed the leper."

Missionaries, in their journeys among the villages, have seen the anxieties and toil of the farmers. The imperfection of their tools and the manifest waste of their methods and especially the unsanitary condition of their homes and villages call for help. Better looms have been invented for weaving the ordinary cotton and woolen cloth so that instead of an output of four or five yards of cloth a



A HOLY MAN—A PRODUCT OF HINDUISM
A Hindu Fakir, ready to receive alms



A PRODUCT OF CHRISTIANITY IN INDIA
Dr. K. C. Chatterjee, a Christian Preacher

day, the new machine enables the village weaver to produce five or six times as much. In like manner the farmer has been helped to improve the yield of his land, by fertilization, by better seed, by rotation of crops, etc. Wonderful results come from an agricultural college like that at Allahabad or a training school like that at Moga, Punjab, and by improved methods of raising poultry as at Etah in the Northwest Provinces.

The work of the Salvation Army in its effort to reclaim the criminal tribes of India has already accomplished wonders. Tribes which had despised handicraft and lived a gipsy life of roaming from place to place, foraging and often plundering for a living, are now engaged in honorable callings.

Among the notable triumphs of missionary endeavor has been the training of men for leadership, many Indian Christians having

become, like the disciples of Paul, leaders in the Church and in the State.

The late Dr. Kali Charan Chatterjee, first moderator of the Presbyterian Church in India, was a man who carried on evangelistic work at Hoshiarpur, Punjab, for nearly half a century, leaving a Christian community of 3,500. He was a man of great influence in the Province and for twenty-five years was President of the Board of Directors of the Forman Christian College, Lahore.

Rajah Sir Harnam Singh, K.S.L., who forfeited a principality to become a Christian, has held a leading place among India's noblemen, having served on the Council of his Province more than once, and as a member of the Viceroy's Council. He is an elder in the



A COUNTRY CHAPEL AND SCHOOL HOUSE BUILT BY CHRISTIANS IN INDIA

Presbyterian Church of India and an ex-moderator of the General Assembly.

The late Mulvie Imaduddin, D.D., a pastor of the C.M.S. Church in Amritsar, was a convert from Islam and became a champion of the Christian faith. He was a prolific writer; many of his works are standard authorities in Moslem controversy.

The late Rev. G. L. Thakur Das, a leading evangelist, served for some years as editor of the *Nur Afshan*, a weekly newspaper, and was one of India's most prolific writers.

Dr. S. K. Datta, a leader in the Student Volunteer Movement in Britain, and a graduate of the Edinburgh University, was a Professor in Forman Christian College, Lahore for several years.

The late Kali Charan Bannerjee, a leading man in the city of Calcutta, was a Christian of great eloquence.

K. T. Paul, an elder in the South Indian United Church, has

been a leader in the movement for the forming of a United Church in India.

Another leading personality is Sadhu Sundar Singh, who has gone forth for fifteen years as a missionary in India, Beluchistan, Afghanistan, Thibet, Bhutan, Nepal, Singapore, Japan, and China. In 1920 he went to England, and addressed crowded audiences in Oxford and Cambridge Universities, in cathedrals in London and Edinburgh, and later visited America and Australia. His power is not in his eloquence or his learning but in his personality and in his story of God's dealing with men. Dressed in a yellow robe, bare headed and barefooted, or in sandals, he carries nothing with him but a Testament or a Bible. His soul is wrapped in his subject and many have been converted and Christians have been revived by his preaching. Such fruits of missionary labor are the highest achievement.

But the general impact of the Gospel message has created a great stir in the non-Christian as well as the nominal Christian community. New sects have arisen, some of them as rivals of Christianity, some as anti-Christian movements. The Brahmo Samaj is a cultured unitarianism which accords to Jesus a high place among the teachers of men. The Arya Samaj is a reformed Hinduism and a bitter enemy of the Gospel movement. The Ahmadiya Society is a modern Islam, somewhat like the cult of Abdul Baha. It is of course at enmity with Christianity. The presence of these movements is a witness to the influence of Christian effort.

Missionary effort has also influenced the Anglo-Indian community. The Church of England, the Established Church of Scotland, and the Wesleyan Methodist Church have all been awakened to the duty of providing services for the European soldiers in the Army and the European and Anglo-Indian people in India. The Lord's Day is recognized as a national holiday. Alongside of the clang of the Hindu temple bells and the cry of the Moslem muezzin, are heard the chimes and bells calling people to church.

A little more than a hundred years ago the missionary was a *persona non grata*. To-day there are over 4,000 missionaries, besides a multitude of Indian preachers and teachers, quietly carrying on their work in the schools and colleges, in the hospitals and dispensaries, in printing press and publishing house, in chapel and the bookshop and in the bazaars and the villages. Every day and everywhere these Christian workers hold forth the Word of Life. The story of their achievements is endless. Books have been written on the subject and occupy a considerable space in the libraries of the world. Columns in the newspapers and magazines in every land essay to tell the story. The story never ends, and will not cease on earth until the Kingdom of the Christ be established on earth as it is in Heaven.

Sundar Singh, India's Christian Sadhu

BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

TWO men in the world to-day who instinctively make one think of the Christ are Anton Lang and Sundar Singh. When Anton Lang hangs on the cross in the open air theater at Oberammergau this summer, it will be hard to realize that he is not the Christ, so vivid will be the portrayal. But this is art, and off the stage Anton Lang is no more Christlike than many of his fellows.

With Sundar Singh it is different. He *lives* Christ, not merely portrays him. Seventeen years of wandering through India seeking souls and holding communion with Christ have given him a Christlikeness that radiates from his face and shows forth in his actions. This is so marked that one can scarcely fail to notice it. The story is told that once a little maid that responded to his knock left him standing at the door while she hurried to her mistress. "Some one wants you," she said. "I can't make out the name. But he looks like Jesus Christ."

Like the apostle Paul whom he resembles in many respects, Sundar Singh has much of which he might boast in the flesh. Born a Sikh, with the fine physique, the religious devotion and heroic endurance characteristic of that proud and aristocratic race, and reared in a home of wealth and refinement, he had every advantage this world could bestow. "But what things were gain to him, those he counted loss for Christ."

Sundar Singh was born on September 3, 1889, at Rampur in the Panjab, the youngest son and especially dear to his mother, a very religious woman. Though not a Christian, she was willing to receive the ladies of the American Presbyterian Mission into her home and constantly sought to impress her religious nature on her boy. "You must not be worldly like your brothers," she often said to him, "You must seek peace and become a holy sadhu."

When Sundar was fourteen his mother died and he felt lost without her. She had bidden him seek *shanti*—the full satisfaction of soul that has ever been the quest of devout East Indians—and he now began to search for it. He sought it in the Granth, the holy book of the Sikhs, but it was not there; he searched the holy books of the Hindus, but it was not there; he tried the Koran of the Mohammedans, but it was not there. He haunted the temples and talked with priests and sadhus, but they gave him no help.

"I was not a Sikh, but a seek-er after Truth," he says with a play on words characteristic of him.

He was sent to a school conducted by the American Presbyterian Mission in his village and for the first time heard of the Bible. He

was required to read it every day but this aroused his ire. "Why should I read it?" he asked. "We are Sikhs and we have our own holy book." But he had to obey the rules and one day bought a New Testament for himself. The more he read it the more he hated it and he finally tore it up and threw it into the fire! In later years this act became a bitter memory and now he invariably refuses to bless people saying: "How can these hands bless any one, these hands that tore up God's Word and burned it in the fire?"

Again he turned to his own sacred books but again they failed him. Nevertheless his opposition to the Bible steadily grew and an intense hatred of the Lord Jesus took possession of him. Once when the shadow of a missionary fell on him, he spent an hour trying to wash away the stain. But God was leading him and one day the thought came, "Perhaps the way of peace is in the New Testament after all." He began to read it again and found two texts, (Matt. 11:28 and John 3:16), that gave him hope, but not full satisfaction.

At last one night he decided to give himself to prayer and meditation, and if peace did not come before morning, he would throw himself under the Ludhiana Express that thundered along every morning at five o'clock at the foot of his father's garden.

"O God, if there be a God, show me the right way or I will kill myself," was the burden of his prayer. But peace seemed as far away as ever. At last as morning began to dawn—on December 18, 1904—and the Express was coming closer and closer, suddenly at half-past four, a bright light filled the room and like a flash the thought came, "It is God!" In the midst of the light he saw the radiant face and form of the Lord Jesus and heard a voice saying in Hindustani, "Why do you oppose me? I am your Saviour. I died on the cross for you."

Falling to his knees he acknowledged Jesus as his Lord and immediately the deep peace, the *Shanti* he had been seeking, came to his heart. When he arose the vision had vanished, but the peace abides with him still.

The months that followed were very hard. He had found God and there was joy in his heart but he was subjected to bitter persecution. Everything possible was done by appeals to love, by bribery, by threats and by abuse to make him give up the despised and hated Jesus. His uncle, a very wealthy man, sent for him and leading him down into a deep cellar showed him a safe filled with bank notes, priceless jewels and gold and silver coin. Then his uncle removed his *puggaree* (turban) saying, as he laid it at Sundar's feet, "All this shall be yours, if you stay with us."

The riches dazzled Sundar's eyes—he was only fifteen—and the condescending love of his uncle in thus laying his *puggaree* at the feet of his brother's youngest son, almost overwhelmed him. But

the love of Christ came welling up into his heart and made it easy to speak words of refusal.

When at last Sundar took the final step of cutting his long hair—a sign that he was no longer a Sikh—he was formally disowned by his father and treated as an outcast. He was ordered to leave home on a single day's notice and he feared that he was to be cut off from his people forever. His last meal taken in his father's house was poisoned, for his family preferred to have him dead than a Christian.

But though the poisoned food brought him to death's door his life was spared, for God had need of him. As soon as he was able he went to the American Presbyterian Mission at Ludhiana where he received a kindly welcome. As his family pursued him even here he was sent to the American Medical Mission at Sabathu for safety. Months passed and as he longed for baptism the rite was administered on his sixteenth birthday, September 3, 1905, by the Rev. J. Redman of the Church of England at Simla.

He was now ready and eager for service. His mother had wished him to be a sadhu and he himself longed to be wholly devoted to God. Why not become a Christian sadhu? The idea was new and met with scant approval on the part of the missionaries, but after much prayer he decided to adopt it. He gave away all his possessions except



SADHU SUNDAR SINGH

his New Testament and on October 6, 1905, thirty-three days after his baptism, he took the sadhu vow in a little room at Sabathu and donned the sadhu garb—a saffron robe with orange scarf and turban. Then, with bare feet and no money but with the New Testament in his hands, he went forth with God to search for souls. In 1919 after he had witnessed for Christ all over India and in Tibet, Ceylon, Burma, China and Japan, he again stood in the same little room at Sabathu. Fourteen years had passed and he was abundantly satisfied. All the way God had gone with him and.

though he had suffered much, he had led hundreds of souls to his Master.

A sadhu in India is a holy man or devotee who early in life renounces the world to satisfy his own spiritual cravings. He never marries, has no home and carries neither food nor money. Yet he rarely lacks anything for the people of India consider it an act of merit to provide for him.

The East Indians are a deeply spiritual people who regard the man who renounces the world as infinitely superior to the man who conquers and rules it and the sadhu ideal makes a great appeal to them. It is said that there are about 5,000,000 sadhus in India. "The ideal is a great one," says Mrs. Parker, "and in Sundar Singh's case it is realized to perfection since it is not for his own soul but for the souls of others that he makes his great renunciation." A Christian sadhu is a literal follower of Jesus.

Sundar Singh is often called the first Christian sadhu and so he is in India. But was it not the sadhu life that the Lord Jesus lived on the earth? And did not His apostles, for a time, live it with Him? What then? Shall we all become sadhus? Sundar Singh says no—only those who like himself have been definitely called to it. "Be yourself, do not copy others," is a piece of advice he follows himself and often gives to others. In India there are said to be four hundred young men eager to follow his example but even to these he says, "Watch and pray and seek to know God's will for you." He has been urged to found an "Order of Christian Sadhus" but he distrusts organization and is not sure that such a plan is of God.

In his own case the sadhu life has proved a great asset. The saffron robe has been an "open sesame" to all classes and castes in India, even the zenana doors opening to it. But it has also cost him much suffering and some persecution. Many a time he has been driven from a home that had received him as a sadhu when it was discovered that he was not a Hindu but a Christian holy man.

Sundar's first witnessing for Christ as a sadhu was in the most difficult of all places—Rampur, his own village, where he went from street to street fearlessly preaching Jesus. The boy of sixteen worked his way up through the villages of the Punjab and on to Kashmir, Afghanistan and Beluchistan where Christ is little known and where men are wild and hostile. His life was often in danger, but souls were saved and he was filled with joy. "The cold pierced his thin clothing," says Mrs. Parker, "and the thorns and stones cut his bare feet. The nights came on with no certainty of shelter from bitter winds and pouring rain and the gray dawn often brought days of suffering and hunger." But God gave him strength and the peace of God filled his heart. Kotgarh, a village in the Himalayas, 6,000 feet above-sea level and about 55 miles from Simla, where he stopped to rest, has since become a sort of headquarters for his work—a

resting-place between tours and a starting-place for the long journeys into Tibet.

In the summer of 1908 Sundar made his first journey into Tibet, the "Forbidden Land," and since then, though it entails much suffering in cold and snow, the certainty of persecution and the possibility of martyrdom, he has regarded this field as peculiarly his own. As a rule he spends the cold season in India and the six months or more of the hot season in Tibet. He once tried working there in winter, but a twelve-foot snow drift kept him in one house for seventeen days and showed the futility of it.

Sundar's friends urged him to take a course in theology that would further fit him for his work and after two years in Saint John's Divinity College, Lahore, he was recommended for deacon's orders and given a license to preach. But he soon saw that being tied to one denomination would interfere with his freedom in service. So he returned his license to Bishop Lefroy, who was large-hearted enough to appreciate his position and continue to be his friend.

This was an important step in Sundar's career for it freed him from sectarianism and gave him more complete fellowship with Christians of all denominations. He hands over his converts to the nearest Christian mission and does not himself administer the rite of baptism, though many have asked him for it. When his own father, who became a Christian a year or two ago, asked for baptism, Sundar Singh refused even him, for he says: "My work is not to baptize, but to preach the Gospel."

It is the Sadhu's great desire to live as nearly as possible the life that Jesus lived upon earth and he long wished to imitate Him in His forty days' fast, not with the idea of the Hindu sadhu that self-inflicted suffering is a means of making merit, but in the hope of increasing his spiritual insight and power. His friends tried to dissuade him, but in 1912 he retired to a "shadowy place in the jungly country" between Hardwar and Dehra Dun to be alone with God for forty days. He noted the date in his New Testament and made a heap of forty stones intending to throw one off each day and so keep count. But he soon became too weak for this and does not know how long he fasted.

The experience almost cost him his life. Sight and hearing left him and he lay as in a trance, conscious but unable to move. Just in time to save his life—God was evidently watching over him—some bamboo-cutters caught sight of his saffron robe and carried him out. He was so changed that his friends could not believe it was he until they found his name in his Testament.

The Sadhu feels that this fast was worth all that it cost for it has helped him in overcoming temptation. Sometimes, he confesses, he used to complain to God for letting him go hungry when He Himself had told him to carry no money. And sometimes he was tempted

to go back to his father's house and marry and live in comfort. Others serve God without giving up all, why should not he? Since the fast such things do not trouble him. Nor does his besetting sin—a feeling of irritation when he is weary with work and people crowd around him asking questions.

The years following the fast were marked by bitter persecution and also by remarkable deliverances.* Once in Nepal, because he would not stop preaching, his feet and hands were fastened in the stocks and leeches were thrown over him to suck his blood. The scars still remain so that he can say with Paul, "I bear in my body the marks of the Lord Jesus."

Many are disturbed by the apparently miraculous element in the Sadhu's life and claim that since he is a highly susceptible Oriental mystic, the experiences he regards as physical are in reality psychical. But if "Jesus Christ is the same yesterday, to-day and forever," why should He not come to the help of this disciple in the twentieth century as well as to the apostles in the first? The Sadhu himself rarely speaks of these experiences, though others make much of them. His theme is Christ and the Cross, not Sundar Singh and his deliverances.

Like other famous mystics, the Sadhu has ecstatic visions that are a source of refreshment to him but are perplexing to many Christians. Like the Apostle Paul he has been in visions "caught up into the third heaven" where he hears things not known on earth. Unlike Paul he has confided some of these things to his friends, Canon Streeter and Mr. Appasamy, and they have written them down in a book,* and some of the "revelations" as there recorded do not accord either with the Scriptures or with his own teachings given in other places.

Many critics of the book, which is otherwise very inspiring, are inclined to think that the editors, who are liberal theologians, have influenced the Sadhu somewhat. "Many of the conclusions Canon Streeter has drawn in his book show the influence of his own views," says Doctor Velte of the Presbyterian Mission at Saharanpur, India, "and we believe the Sadhu himself would be the first to repudiate them. . . . At any rate these are not the central things in his life and they have no place in his message. We love to think of him as a humble, earnest, devoted witness to Christ, who, as he passes through India attracts souls like a magnet."

Four years ago when the Sadhu was approaching the age at which Jesus began His public ministry, the sphere of his labors began to enlarge to include other fields. He had given up all things and buried himself in Tibet, but like his Lord, "he could not be hid."

*These are told in detail in Mrs. Parker's story of his life and are well worth reading. "Sadhu Sundar Singh" by Mrs. Arthur Parker. Revell, New York. \$1.25 net.

**"The Message of Sadhu Sundar Singh," edited by B. H. Streeter and A. J. Appasamy. Macmillan, New York. \$1.75.

His fame had spread over India and in 1918, when he went down to Madras, invitations to speak came from every direction. The result was a great evangelistic tour which has taken him literally "into all the world."

The Sadhu counts it all joy to suffer for Christ and felt afraid that in Southern India where there are so many Christians, there would be little to suffer. But he was mistaken. The excessive heat proved very trying to this son of the North and the vast crowds wore on his spirit. Yet he bore it all with sweetness and patience.

He had scarcely time to eat, the days were so full, and they were followed for the most part by nights of weary travel. If, perchance, he remained over night somewhere, his rest was apt to be broken by some modern Nicodemus coming to him under cover of darkness. At North Travancore he attended two great conventions of the ancient Syrian Church where he made a deep impression. At one of these 20,000 people were in attendance; at the other 32,000 heard his closing message. "Probably no single man has attracted so much attention and devotion in all the history of the Christian Church in India," says Mrs. Parker.

From India he went to Ceylon where similar scenes were enacted. Returning to India in July he was stricken with influenza in Calcutta where the disease was raging. But even this he regarded as a means of grace. "In sickness God has given me rest and the time for prayer I could not get in the South," he said. On his recovery he started out to fulfill a promise to visit Burma and the Federated Malay States. Thank-offerings taken at his meetings in Burma made it possible to extend his journey to China and Japan. Everywhere he went it was the same story—vast crowds, great spiritual blessings and souls won for the Lord Jesus Christ.

On this first foreign tour an event of much importance occurred. The barrier of language had long been a great hindrance and on January 2, 1919, when he found himself in Singapore with no one to interpret and English the only medium of communication, he boldly began to speak in that language! This in itself seems a miracle for he had only been studying English a short time and that only in spare moments. At first he felt as though an earthquake was going on inside him. "The thoughts of my heart have no means of escape," he said, "and my heart quakes."

In January, 1920, after some months in Tibet, Sundar Singh set sail for England, his passage being paid by his father who was now in full sympathy with his son. His purpose in going to Europe and America was threefold: 1. To see whether Christianity had ceased to be a living force in the West as was being said in India; 2. to gain inspiration from the godly leaders in the West; 3. to bear witness for Christ in these distant lands.

After a few months in England where he addressed large audi-

ences and made a deep impression on all classes of people, the Sadhu sailed in May for the United States. After visiting New York, Princeton, Philadelphia, Hartford and other centers he crossed the Pacific and returned to India by way of Australia.

Sudden prominence and world-wide fame is a severe test for any man and many of Sundar's friends have feared that he might be hurt by it. But the Sadhu is alive to the danger and returned to India the same simple minded, devoted follower of Christ that he was when he left it. He was soon back in Tibet seeking the rest and communion with God that he could not get in the busy world of the West.

Though the Sadhu attended many meetings in America and gave many strong addresses, nowhere did his likeness to Christ show forth more vividly than at the Student Conference at Silver Bay on Lake George in June, 1920. It was especially notable at a vesper service held one evening on the stone steps, a hallowed spot dear to many.

As he stood facing his audience, clad in his saffron robe, the scars of the leeches on his arms and the look of God on his face, the lake back of him and the mountains beyond lighted by the last rays of the setting sun, it was hard to realize that the lake was not Galilee, the time not A. D. 33, and the striking figure not that of the Lord Jesus. When he spoke the spell was not broken for his teaching was in simple stories, rich in spiritual truth, such as the Lord himself might have used.

While at Silver Bay the Sadhu gave an estimate of America that should send us to our knees and stir us to action. The burden of one address was the danger of being *near* the Kingdom but not *in* it. This was emphasized by the parable of "The Wise and Foolish Virgins" and his own parable of "The Hunter's Lodge." The hunter was pursued by a tiger but had no fear because there was a hut near by to which he thought he had the key. On reaching it, however, the key was missing and although there was only the thickness of the door between him and safety, yet he was lost.

To a little group that talked with him afterwards he said that, so far as he had been able to judge, a great many of the so-called Christians of America, though full of good works, are like the hunter, almost saved, but lost. "Unless some great leader arises," he added, "America is doomed."

What think ye of Sundar Singh—this devoted man of God who in this strange twentieth century is living so much like Christ? Can it be that God has raised him up not only to show forth a new way of winning India but to lead us all back to the simplicity of apostolic days when there was little in the way of organization, but God was in power and souls were added daily to the Church?



MOVING CHRISTWARD IN INDIA—PREACHING IN THE VILLAGE BAZAAR

Remarkable Mass Movements in India

BY REV. BENSON BAKER, D.D., MEERUT, NORTHWEST INDIA

Missionary of the Methodist Episcopal Church since 1905

“SO indomitably hopeful and courageous is this animal called man that a few years of missionary work, a smattering of education, a slight loosening of the chains that bound him, and he is—¹” who can say what he will be doing? Things are moving so rapidly in India that what is written today may be out of date before it is in print. A friend writing from India says “If you do not get back soon you will be so far behind that you never will catch up.”

It seems evident that God has been preparing the way in India for the changes that were coming. Long years of education and of dissemination of Christian truth and ideals had entered into the fabric of educated India so that even though most of the leaders of the New Movements in India today are not professing Christians, they have been greatly impressed by Jesus Christ. Mr. Gandhi acknowledges frankly his debt to the Bible, reads it himself and urges his followers to read it. He is an admirer of Jesus Christ and his whole life has received the impression of the Man of Galilee.

¹“India's Silent Revolution”—Bishop Fred B. Fisher.

Not only have the educated men at the top been influenced by the Gospel, but also the great mass of people at the bottom have been strangely stirred by the same power. The so-called Mass Movements among the depressed classes have helped in a profound way to change the whole thinking of India. The history of these Mass Movements would convince anyone of the fact that God has been in the Movement.

The caste system that had seemed the stone wall against which it was impossible to make any progress has become the very avenue by which the movement towards Christianity spreads. In the olden days when a man was baptized, it meant that he must leave his caste and that, in India, is almost unthinkable as there is no place for an outcaste. In the new movement all of a certain caste in a village may be baptized at one time and thus they themselves become a new organization that can carry on. It is a very simple matter then for the chaudri (the mayor or head man of a caste group) to go to the next village and tell the chaudri and his people there of what has happened. The people are at once interested, the story is told again and again and finally the chaudri is asked to bring his preacher or teacher that this new group may learn something of the new religion. The preacher goes, and with the help of the chaudri the new group is prepared for baptism and thus the movement spreads from village to village until in certain districts practically all the people of certain castes have become Christians. They form a great Christian community and so can stand against their heathen customs; they can find wives for their boys and husbands for their girls, and they can organize a village life that has in it all the elements of growth.

This movement has spread until practically all the missions in India are baptizing large numbers of these people from the low castes. Bishop Warne says, "We could bring in two million in six years if we only had the workers."

The American Baptists in South India are baptizing a thousand a week. All the Protestant missions combined are baptizing fifteen thousand a month. Just beyond these are countless thousands of others who are accessible and could be led into the Kingdom if only there were sufficient workers to care for them properly.

These movements have not taken place unheeded in India; they have not occurred in a corner. The Hindus and Mohammedans are awake to the situation and the results are everywhere apparent. The Ayra Samaj, the reform society of the Hindus, is doing everything in its power to counteract the work of the missionaries. Shrewdly they have discovered that the best way to counteract the influence is to work along the same lines. They now have their Sunday-schools, their young men's associations, their orphanages and schools. They have seen that Christianity meets a great need when it says to an untouchable outcaste, "We can give you a place in the

sun." So today the Ayra Samaj itself is working among the outcastes and they have developed a ceremony by which they aim to make the untouchable touchable.

The influence of Christianity upon the outcaste himself, whether or not he becomes a Christian, is far reaching. For centuries they have been so depressed that they seem to be nothing but cattle without souls, and beyond the possibility of change; but in this new day the outcaste himself is coming into a self-consciousness that is full of hope. Great conventions of the depressed classes are being held all over India. New demands are being made and these people, so long held down by gripping fear, are finding that they have a voice and a place and no one can tell the results on India of this upward movement. In concentrating on the outcaste, missionaries have started a great force and God alone knows what the result will be in the life of new India.

Already the great middle class just above the outcastes, something like one hundred and forty millions, the voiceless millions of India in whose hands the future of the Indian Empire lies, are being mightily influenced by these movements among the low castes. The day is coming when Mass Movements will spread through many of the great castes of India.

The movement has been deeply tested, for Christians have been tried as they were in the days of the early Church. I have had men come to me with their faces all beaten up, their backs lacerated, their bones broken because they were Christians. I have found great groups of houses burned to the ground for no other reason than that the occupants had taken the name of Jesus. The wonderful thing is that never yet have I known a man to recant because of persecution.

The movement has been tested in yet other ways. Leadership of the very finest has been produced. Men who were untouchables have risen to places of the highest influence. We have just received word concerning a man who had been a sweeper of the compound. His little boy sat on the veranda of a missionary's home and learned to read, the man became a Christian and a minister in the Church and the other day he was decorated by the Governor of the Province with the highest honors for the service he was rendering to the people in his District—a thing undreamed of except through the gateway opened by Christianity.

These people, poor as they are, have also learned to contribute to the support of the Church. In some Districts every minister, out of the pittance of a salary he receives, pays his tithe into the Church. Others, not ministers, but simple village Christians as they grind their daily grain set aside every tenth handful for the Lord. By any test you apply this movement is shown to be of the Lord.

The problems facing us in this great movement seem at times insurmountable. There is such dire poverty. They are handicapped

on every side and theirs is the hardest, cruelest kind of poverty. The Church faces the problem of changing the economic condition of these people. Men like Sam Higginbottom with his Allahabad Farm show one way in which something can be done to bring to the Church in India an economic uplift. This means a profound social revolution, the whole organization of the village is disturbed by some of these new movements. The economic situation underlies the whole program of the Church in India.

Again practically the whole of the new Church in India as it comes in is illiterate. We must face squarely the question of the education of the great masses of new Christians. This can be brought about only through a trained leadership raised up in India. Modern methods of education must be employed, primary education on a large scale must be carried on and the missionaries are making large plans to solve this question.

The Church also faces the problem of its own successes. Tens of thousands of people are applying for baptism but because of the lack of workers are being refused. The Mohammedans and Hindus stand ready to take these people who are not going to stand forever waiting for admission.

A most hopeful thing is the outlook of the new Church in India. The All India Christian Conference has recently been held and the attitude it takes on national movements carries great weight with the government. In early days Christians were eager to adopt Western customs but in this new day they say, "We are Indians and we must retain our customs and habits in as far as they do not interfere with our Christian life." They demand a place of leadership in the Church. One of the great missions has recently elected a native Indian as head of its only college in India, and another native Indian as principal of its leading theological school. This means that the new Church has become an actual part of the life of India. It is being built along lines peculiar to India.

India is in transition as perhaps no other country in the world today. For the first time in her history India begins to aspire to be a nation. Men have come to the place where they are willing to give up certain beliefs and customs that have bound their ancestors through the centuries. They are trying to express themselves through new channels, trying to come to a realization of what a people really should be. They are looking for a leadership and guidance not from outside but from among themselves. The Christians in India find in this situation an unparalleled opportunity to direct and guide. The Church has strong leaders, trained, broad thinkers, and because they are not Hindus or Mohammedans they hold places of peculiar influence. We believe that the Church in India today has an unprecedented opportunity to help formulate the new life of a new nation.

Church Union Movements in India

BY REV. LEWIS R. SCUDDER, M.D., D.D., VELLORE, SOUTH INDIA

A Missionary of the Reformed Church in America since 1888

ANY consideration of the numerous union plans in South India must begin with the close association of missionaries at Kodaikanal. At this delightful hill station, the missionaries of South India have met in increasing numbers for thirty-five years, in social, intellectual and spiritual fellowship that has brought them into close sympathy. Through sports, missionary conferences, and spiritual conventions, an atmosphere favorable to union schemes has been created. Out of this came the South India Missionary Association, the South India Medical Missionary Association, the Union Theological College, Bangalore, the Union Mission Tuberculosis Sanatorium, the School for Missionaries' Children, the Woman's Christian College, and the Missionary Medical College for Women. It also created the attitude of mind favorable to Church union schemes, for the missionaries from different missions and belonging to different churches found they could not only worship together but could have the most delightful spiritual fellowship.

After the Decennial Missionary Conference, held in Madras in 1898, at which union and cooperation were greatly stressed, the missionaries of the Arcot Mission of the Reformed Church and the Mission of the United Free Church of Scotland worked out a scheme for the organic union of the churches of the two missions under the name "South India United Church." In this the Indian brethren did not take the initiative, but they cordially accepted the scheme, all of the churches voting to enter the new organization. After reference to the home boards and the ecclesiastical courts of the two churches involved, permission was given to consummate the union. This was done in 1901 to form the South India United Church, indigenous and wholly independent. Indians, Americans, and Scotchmen met in delightful harmony. The union was made very real by fixing the boundaries of the Presbyteries, so that a number of the Arcot churches became connected with the Presbytery of Madras, and some of the Madras churches joined the Presbytery of Arcot. The missionaries of the two missions were also divided so that representatives of both were in each Presbytery. The annual meetings of the Synod of Madras kept the development of the two presbyteries along similar lines.

The South India United Church next made overtures to the Congregationalists of the London Mission and to the American Madura and Ceylon Missions. They preferred however to come together in a Congregational Union, before negotiating with the South India

United Church. This union was consummated in 1905, under the name United Churches of South India. Active negotiations were then taken up between these two bodies, one Presbyterian and the other Congregational.

While these negotiations were in their beginnings, the Presbyterian Alliance had worked out a scheme for a United Presbyterian Church and asked the South India United Church to join. Although the other Presbyterian Churches were all far away in Central and Northern India, the South India United Church merged her existence in the Presbyterian Church in India. But while doing so they stipulated that in case the negotiations for a wider union with the Congregationalists in the South should prove successful, they should have the right to withdraw from the Presbyterian Church and join the Union in the South. Fortunately for the cause of union the negotiations in the South were brought to a successful termination. Then at their request the Presbyteries of Arcot and Madras were released from the Presbyterian Church to join the union in the South. The hope was at that time expressed that in the not distant future a basis of union might be found that would unite the separating bodies in a larger and more comprehensive union.

It was an historical occasion when in 1908 the representatives of the United Churches of South India, led by their President, and the representatives of the Synod of Madras led by their Moderator, marched together into the Davidson Street Congregational Church in Madras and after a service of praise and thanksgiving decided to unite their forces on the basis of the new creed and polity prepared beforehand and accepted by all of the churches concerned.

The basis on which these churches came together was not one of compromise or of sacrificing important principles. It was rather that of each church contributing its richest gifts to form a richer and fuller polity than either had before. The result has justified the method. The creed is brief and comprehensive and drawn up with a special view to the conflict of Christianity with Hinduism. The polity is Congregationalism in the individual church, Presbyterianism in the councils in which the churches are associated. The General Assembly is consultative and inspirational, without authority over the councils except to decide questions and appeals referred to it for decision. In this South India United Church the churches of five missions came together, two Presbyterian and three Congregational. Americans, British, and Indians are working cordially together. The statistics of the first General Assembly show a Christian community of about 140,000. In drawing up the scheme Indians were represented on all of the committees and contributed their share to the discussions. While at first in the General Assembly they deferred somewhat to the leadership of the missionaries they are now taking their full share in the discussions and in membership on all important

committees; in an increasing proportion of cases the chairmanship of these committees being held by them.

At first a few sections of the London Mission who are extreme individualists, held aloof and refused to come into the organization. But gradually they have all joined and it is interesting to see how the churches have dropped their denominational names and have adopted that of the South India United Church. Gradually also the liturgical forms drawn up by the General Assembly's committee are finding general acceptance and use. A feeling of unity and solidarity is drawing the whole Church together.

A statistical study of the progress of the Church is made every second year at the meetings of the General Assembly. This has enabled the Church to detect its weaknesses and attempt to remedy them, to perfect the organization along the most approved lines and has also enabled the General Assembly to keep before the Church high and definite ideals of advancement. The South India United Church has touched and influenced most of the missions in South India and many in other sections by inaugurating the evangelistic campaign movement. This was so successful and conducted on such sane and helpful lines that it was taken over by the Madras Representative Council of Missions as the Evangelistic Forward Movement.

Subsequent to 1908 two other missions have joined the Church, the Church of Scotland mission in about 1913 and in 1919, the churches founded by the Basel Mission in the Malabar District. Now a most interesting experiment in helping the Malabar Christians to carry on the large work developed by the Germans is being worked out.

During these years the Church has grown in numbers as well as in efficiency. The latest statistics report a Christian community of 210,000 and a church membership of 38,160, organized churches number 243 with 198 ordained ministers.

Early in its history, the South India United Church invited the Wesleyan Church to contribute their share to the formation of a strong, indigenous Indian Church but the Indian ministers opposed it.

Recently most interesting developments are taking place in two different directions in both of which the South India United Church is interested. The Presbyterian Church in India and the Congregationalists in Northern and Central India have been working out a plan of union that follows very closely the constitution of the South India United Church. It has progressed far enough for the Northern churches to invite cordially the South India United Church to join with them in making a United Church in India. This matter came up before the General Assembly of the South India United Church held at Calicut in 1919 but at that assembly the question of union with the Anglican Church was earnestly considered and has progressed so encouragingly that the South India United Church at their

last General Assembly in September 1921 voted that they were not now in a position to unite with their sister churches in the North. They promised to pray for the coming of the day when all Christians in India should be members of one Church.

The negotiations between the Anglicans and the South India United Church represent, perhaps, the most significant and far-reaching of the movements that have taken place in India. If it results in organic union between these two communions, it will have a profound influence on all future efforts for union. It is especially significant that this movement has been due to the initiative of Indian ministers, and in spite of some missionary opposition has received their enthusiastic support. In 1918 a conference of Indian ministers met at Tranquebar in the interests of the evangelistic campaign, and was characterized by such delightful fellowship that they began to ask why they could not all come together in a united church. A similar conference met the following year under the leadership of Dr. George Sherwood Eddy and the question of church union became the predominant one. The ministers of the Church of England and of the South India United Church issued a joint appeal for organic union of their two churches, on the basis of a constitutional episcopacy. The consensus of opinion at an informal Kodaikanal conference of missionaries in 1919 was that if the Indian Church desired a union on the basis of a modified episcopacy they should be given a free hand to work out the problem. At the General Assembly that year, union was the absorbing topic. Resolutions were presented by the Executive Committee, proposing that negotiations for union be opened with the Anglicans on the basis of a constitutional episcopacy, the recognition of the absolute equality of the ministry of the uniting churches and the equality of church membership as well. Bishops are to be elected by the church and to exercise their authority in accordance with a written constitution. These resolutions cut out any proposal for reordination or a service of consecration. The resolutions as amended were passed by an overwhelming majority and ordered sent down to the councils, the majority of which have expressed their approval. This action of the South India United Church was taken to the Lambeth Conference by the Bishops from South India and had a share in shaping its conclusion. The Anglican authorities in India appointed a representative committee including four bishops to meet with the committee of the South India United Church. Three meetings of this committee have been held and great progress has been made in finding solutions for many of the difficult problems. There are still unsolved difficulties, but there is reasonable ground for hope that solutions for these will be found. The committee on union in making their report to the Eighth General Assembly of the South India United Church held at Nagercoil in 1921, made four recommendations which were unanimously adopted. The

first was that the General Assembly place on record its opinion that the South India United Church should be willing to accept a constitutional episcopacy, as defined in the former General Assembly, but cannot enter a union which will cut it off from those churches with which it is now in communion.

The second recommendation was to send the whole report on union to the Church Councils for their careful study and for action. As already two-thirds of the Councils have accepted the actions of the Seventh General Assembly it is not likely that they will now reverse their action.

The third recommendation was to appoint a committee in union consisting of five Indian ministers, five Indian laymen, and five missionaries to carry on the negotiations.

The third recommendation was to appoint a committee on union view the findings of the committee on union and strive to give effect to the principle stated in the findings of the first meeting, that the Indian Church should give the Indian expression of the spirit, the thought, and the life of the Church Universal.

This commits the South India United Church to the continuance of the negotiations and makes possible a reasonable hope that this problem of church union that has baffled the churches of the West may find a happy solution on the mission field in India.



MISSIONARIES ON TOUR PREACHING THE GOSPEL IN ZAFFARIVAL, INDIA

BEST METHODS

EDITED BY MRS. E. C. CRONK, 1612 GROVE AVENUE, RICHMOND, VIRGINIA

MISSIONARY CONTESTS

All the world loves a contest! Cheers there are for the winner and cheers equally hearty for a good loser. Stories of contests always hold the attention of girls and boys. David's contest with Goliath is as full of interest to our children as it was to their grand-mothers and grand-fathers. There is still a thrill in Daniel's challenge to the steward whom the prince of the eunuchs had appointed over him and his three friends: "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants. So he hearkened unto them in this matter, and proved them ten days."

Unchanging human interest and human nature are recorded in the story of the contest on Mt. Carmel. Elijah's clever taunts to the four hundred and fifty prophets of Baal, as they had their innings, are echoed in the cries from the bleachers of the modern American arena: "Cry aloud; for he is a god; either he is musing, or he is gone aside, or peradventure he sleepeth and must be awakened."

The contest interest of the modern American lad, whose ambitions lay along the line of the four hundred yard dash, was evidenced when his teacher read the story of the disciples who carried the message of the resurrection: "they ran both together; and the other disciple outran Peter and came first to the tomb."

"Doesn't it give the name of the man that won the race?" eagerly inquired the lad.

Let us make the most of contests for missions.

READING CONTESTS

Many Mission Boards have outlined reading courses which are creating a lively interest and proving a valuable feature of missionary education.

Dr. William A. Hill, Secretary of the Department of Missionary Education of the Board of Education of the Northern Baptist Convention gives the following definition and statement of the plan of that Board:

NATIONAL MISSIONARY READING CONTESTS

1. The reading contest lists were worked out in conference between the Woman's American Baptist Home Mission Society and the Woman's American Baptist Foreign Mission Society and the Department of Missionary Education.

2. The contest courses are graded for Adults (men and women), Young People's Societies, World Wide Guild, and Children's World Crusade.

3. They are unified, and they conform to a uniform point system.

4. The current mission study books appear in the required list in each grade, thus conforming to a precedent followed for many years, in the miscellaneous and unrelated reading contests formerly promoted. We believe that this feature is very important, as it tends to encourage the formation of mission study classes among the reading groups.

5. Some of the obvious advantages are:

(a) Overcoming of former criticism that there were many independent and unrelated reading contests in the Convention territory.

(b) Removing of confusion in the mind

of the pastor and local missionary committee arising from requests for several unrelated reading contests promoted by special groups.

6. The two Woman's Societies are jointly promoting the contests and awarding prizes through their District organizations.

7. The Department of Missionary Education has issued a certificate which will be awarded to churches securing 50 or more points.

8. The reports are now being secured by the two Woman's Societies, and the results, therefore, will not be known until prior to the meeting of the Northern Baptist Convention.

five books in National Missionary Reading Contests will be entitled to..... 15

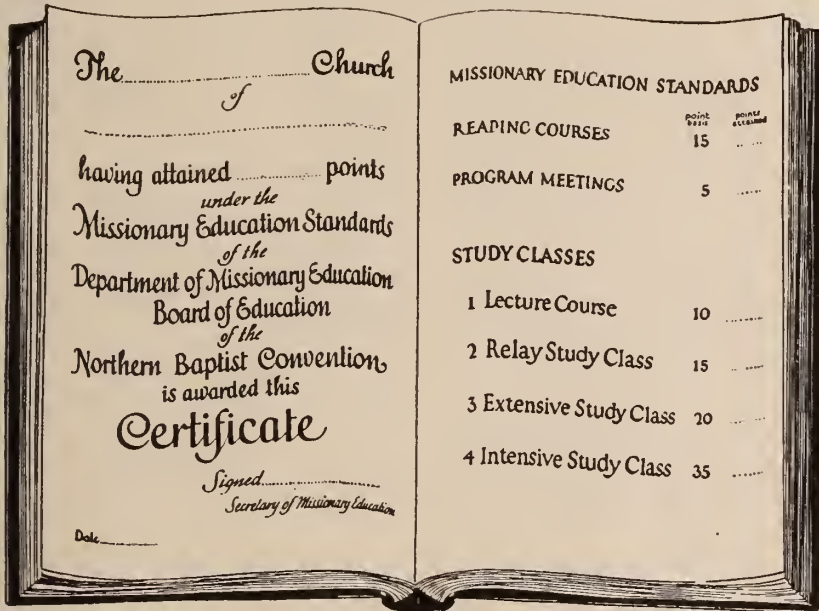
Program Meetings

At least six meetings on one or more study books 5

Study Classes

1. *Lecture Course*

The Lecture Course is based on a study book. This method has its place in Interdenominational Conferences, Summer Assemblies, Missionary Institutes, and to a certain extent in the local church. Books should be obtained and read, and notes taken. As it is designed to prepare leaders of mission study classes in the local church, attention is given to



MISSIONARY CERTIFICATE

9. A joint committee of representatives of the two Woman's Societies and the Department of Missionary Education will be held shortly to revise the contest lists for the coming year, and to effect such other changes in the plan as the experience of the present year may determine to be wise.

CERTIFICATES

A Certificate will be awarded by the Department of Missionary Education to each church winning 50 or more points, for classes beginning on or after May 1, 1922.

The number of points will be stated on the certificate.

STANDARDS

Reading Courses

Points

5% of total church membership reported in last State Annual, reading

methods and materials as well as the content of the book. Any church having representation in such a course, or which has a Lecture Course in Mission Study. 10

2. *Relay Study Class*

The Relay Study Class is one in which chapters of the study book are presented by different persons in at least six meetings, reviewing the main points, adding outside facts and incidents. Questions should be assigned in advance by the leaders, and points discussed by members of the class 15

3. *The Extensive Study Class*

In the Extensive Study Class for large groups, one leader presents the book, the members own and read their text-book, prepare topics assigned by the teacher, and spend part of the time in discussion, meeting at least six times. There are

various notable instances of such classes in a number of our cities 20

4. *The Intensive Study Class*

The Intensive Study Class is the ideal method. It is usually limited in numbers, its members meeting together for a period of weeks of intensive study under the direction of a leader who does not lecture or narrate missionary incidents merely, but who uses maps and charts, makes assignments and asks questions leading to discussion 35

WORKING UNDER DIFFICULTIES

Many churches have no definite reading program furnished to them, and no money with which to buy books. Here is a very practical plan. Form a circle of from six to twelve members. Ask each member to buy one book selected from an approved list. Announce that each contestant must circulate her own book to secure the autographs of all the other members. No one can write her autograph however until she has read the book. The contestants will see to it that the books are passed along speedily if they really become interested. The member who first secures the complete set of autographs is declared winner.

Another plan is to give to each contestant a card containing names of books listed for the contest. As each book is read the contestant's card receives one punch to her score.

A Suggestive Score Card

1922 READING CONTEST

Top Score 100 Points

10 points each for reading any of the following books:

From Survey to Service.

The Why and How of Foreign Missions.

The Kingdom and the Nations.

Playing Square with Tomorrow.

World Friendship, Incorporated.

Any book on the missionary work of our denomination.

Any book of general missionary information approved by the Committee.

Stay at Home Journeys.

Under Many Flags.

The last two books will count for fifteen points each if read aloud to a child.

TEN BOOKS YOUNGER CONTESTANTS WILL READ

Livingstone, the Pathfinder.

Captain Bickel of the Inland Sea.

Ann of Ava.

The Moffats.

Love Stories of Great Missionaries.

A Noble Army.

Afloat on an Ice Pan.

The Promised Land.

The Gospel and the Plow.

Under Many Flags.

LEAFLET READING CONTESTS

"We have reported 11,721 readers in our leaflet Reading Contest. In one small town 1,800 readers were secured. In another 1,500 were reported." These sentences from a letter from the Missionary Superintendent of Michigan Christian Endeavor suggest the possibility of the Leaflet Reading Contest.

These Reading Contests have been developed very effectively by a number of Boards, especially by Miss Lillian Graeff, Literature Secretary of the Woman's Missionary Society of the United Evangelical Church, through whose influence this successful contest was conducted in Michigan. Her plan is to give a cardboard folder* with blanks for seventy names to each contestant. In describing her contests Miss Graeff says:

"There are no set rules. We suggest that the folders be secured as a method of keeping record, and that good leaflets be inserted in each. The society is divided equally with captains or leaders for the two sides, who keep in close touch with each member; allowing not less than 30 days nor more than 60, for the contest. Too much time given causes people to lose interest. The leaflets may be circulated in the Church, or community, each reader signing the name on the folder on which are numbered spaces. We usually have either twelve or eighteen leaflets in a contest. At the close of the contest the losing side entertains the winners.

The reading of good missionary leaflets is not only seed sowing but

often gives an appetite for reading missionary books and magazines which before were considered dry or uninteresting. Again it has resulted in larger giving, as well as prayer for the work as eyes were opened to the need.

Contests have aroused interest in the societies as lively competition always does. People will read to help their friend's side win, and through the reading have become interested in the cause.

I have known of societies in which from one to two thousand readings of from twelve to eighteen different, leaflets have been secured."

*Such folders may be made at home or if your own board does not carry them they may be obtained from the Woman's Missionary Society, United Evangelical Church, Harrisburg, Pa.

STEWARDSHIP READING CONTESTS

The Layman Company, 35 N. Dearborn St., Chicago, of which Thomas Kane is President and Dr. John Timothy Stone is Vice President, furnishes suggestions for a "Live Wire Reading Contest." As a result hundreds of churches are conducting a Stewardship Reading Contest followed by a supper and the presentation of a playlet.

For twenty-five cents they furnish postpaid samples of leaflets outlining the contest, two stewardship playlets and twenty-one other stewardship pamphlets.

POSTERS

There are undiscovered continents of talent among the people with whom we live every day. Poster contests are beginning to discover artists who give promise of a better day in missionary illustrations.

Some churches keep constantly in their vestibule or parlors, the best posters made, announcing special meetings, or subjects for study, special offerings and missionary facts.

One church recently displayed two large charts each showing a dollar many times enlarged and accurately

sectioned to show the exact number of cents in each dollar which went to various objects. The charts were based on the Duplex envelope collections one showing the dollar for ourselves and the other the dollar given for others.

The study required on the part of those who take part in such a contest is a valuable educational feature in itself in addition to the information given by the chart to all the congregation.

MIXED MARRIAGES: Add a mixed marriage contest to a program for young people on "The Love Affairs of Great Missionaries." Have a fluent speaker or several speakers tell incidents from the courtship and marriage of well known missionaries. Urge every one to listen carefully, for reasons that shall be revealed later.

At the close of the program give every contestant a pencil and paper on which are written the names of missionary couples, each man with the wrong wife. Ask the contestants to restore to each man his rightful wife. Give maiden names of wives.

PICTURES WITHOUT NAMES. Place on the walls a dozen or more pictures of missionaries. Ask contestants to write on a card the name of each missionary corresponding to number on the picture.

WHO IS MY MISSIONARY? Assign a missionary to each contestant. The first one states facts about the missionary assigned to him: "My missionary was an English sea captain. He sailed to South America, etc.," keeping on until some one guesses who the missionary is.

STORY CONTESTS: Much interest was created and much talent discovered for cultivation in one church, by a story contest based on study of the various chapters of *Lamplighters Across the Sea*. After studying each chapter the boys and girls wrote stories about the hero. They were allowed to search for additional information anywhere.

MISSING WORDS: Distribute carbon or mimeograph copies of a short mis-

sionary story or a number of missionary facts, with omitted words. Each contestant is given a pencil. The one filling in the largest number of blanks correctly in a given time is declared winner. Be sure the words omitted are not unimportant ones for which various substitutes may be made, but of a type which affords no opportunity for failure to recognize the correctness of the answer.

RECOGNITION OR REWARD?

As a rule, recognition of successful work is better than reward, which has any special monetary value. Frequently simply the announcement of the name of the winner is all that is necessary. An honor roll may often be

used to advantage. Some times a missionary book may be presented to the successful contestant. There are a number of advantages in trophies, a cup, or a pennant or a letter may be awarded to a winner, or a winning class or division, to be held for a given time until the record is surpassed by another.

SELF VS. SELF: The finest type of rivalry and emulation is developed when we learn to contest and to surpass our own record. Every individual and every organization should challenge yesterday's or last year's record.

Here is a suggestive poster for a Boys' Class or Missionary Club.

1921		Challenges	1922
<i>Record: 1921</i>			<i>Record: 1922</i>
Average Attendance	37		?
Total Gifts	\$257.75		?
LET'S BREAK OUR OWN RECORD			

DECLAMATION CONTESTS

Mrs. Virgil Sease, Secretary of the Young Women's Department of the United Lutheran Church in America, has developed some very effective Missionary Declamation Contests. She has assembled from various sources a fifty-cent packet of leaflets suitable for declamations. The ten points of her contests are:

(1) Select a Committee of three or five to act as special committee on Declamation Contest.

(2) Put up an attractive poster in the Sunday-school room, or church parlor, or some conspicuous place, telling all about it. Attach a register for entries. Invite all young people between ages of 15 and 30 years to take part.

(3) Select 6, 8 or 10 entries, or in case volunteers are scarce, use members of your Young People's Society who are willing to help. At least four contestants are necessary.

(4) Leaflets are exhibited from which each declaimer makes his choice—or contestants may select their own declamation provided it meets with the committee's approval.

(5) Admission should be by ticket though

no charges are made. Each member of the Missionary Society may have 10 tickets to distribute to persons who are not members of any Missionary Society and who are "indifferent." Announce that persons desiring tickets may secure them from the Committee.

(6) The pastor or president of the Missionary Society should conduct suitable devotional exercises, and preside. Stirring missionary hymns should be sung, special music of a distinctly missionary character be rendered.

(7) The judges should be invited guests, who are not members of the congregation or related to any contestant.

(8) A missionary offering is taken while the judges are making their decision.

(9) The prizes should be choice missionary books awarded by the Young People's Secretary, unless some interested member of the congregation desires to award the books.

(10) If there are boys and girls contesting, no costuming is allowed. If all contestants are girls, the girls impersonating may costume themselves.

MISSION METHODS AT SMITH

Miss Elizabeth Marshall, a Junior at Smith College, tells the story of Smith's \$3,000 gift for Ginning.

For the last five years Smith College has focused her attention upon one definite missionary enterprise. This has been the support of the English Department of Ginling College in Nanking, China. The amount of the gift in 1917 was \$1,000. However it has been gradually increased, due to the fact that previous campaigns had been successful, that the demands made by the war are decreasing, and that the college is growing. This year the aim was \$3,000.

Last fall when the Mission Cabinet was formulating plans for Ginling the country was eagerly awaiting the convening of the Conference for the Limitation of Armaments on November 11. President Harding had announced that the Far East question would be placed upon the agenda, believing that in the future it might prove to be a bone of contention. China came to the fore, a nation of vast resources and possibilities. The college believed that she was about to play an important part in the history of the world. Since the student body was so intensely interested in the approaching conference, the Mission Cabinet decided to base its appeal for Ginling upon this event of world importance and set November 8th and 9th as the dates for the canvass.

The college was sincerely praying that the conference would take a stride forward in the improvement of international relations. The Mission Cabinet pointed out that whether the delegates were to be successful or not remained to be seen but that missions were an important factor in creating harmony among the nations. China seemed about to shake off her lethargy and play an important rôle in the future history of the world. Again the Cabinet showed that education was necessary in order that China should assume her inevitable international position intelligently and from a Christian viewpoint. The college remembered that the United

States had always been the friend of China, that after the Boxer Rebellion she had not demanded excessive indemnity, and that Secretaries Hay and Root had increased this understanding between the two countries. The opportunity was now offered to Smith College to help to continue this friendship. This she could do by contributing to the support of the English Department of Ginling College in China.

The appeal was made in various ways. Posters announced it. A fascinating letter from a graduate appeared in the Weekly, describing the ancient Manchu palace which is now Ginling College. On the Sunday before the canvass Dr. Lyman Abbott spoke at Vespers and stressed the close intercourse between nations and the necessity of world fellowship. That evening there was a gathering of students around the three Chinese girls from Ginling who are studying at Smith. They told of their life upon the other side of the world and gave a delightfully personal impression of so vast and complex a land as China. At this Sunday night gathering were the Christian Association House Representatives who were to conduct the canvass each in her own house. After the meeting was over they received full instructions; they were to aim at a hundred per cent subscriptions in their houses and as soon as they attained this goal they were privileged to set up a book bound in yellow with the name of their house on the back upon a bookstand, gaily flying Chinese flags, which stood in front of the main recitation hall and indicated the progress of the drive. On the days of the drive there were student speakers in every college house. The last day Dean Comstock presented Ginling in its international aspect at morning chapel. By five o'clock that afternoon there was a tolerably good showing of yellow bound books upon the stands. Smith had raised her \$3,000.

Woman's Home Mission Bulletin

BY FLORENCE E. QUINLAN

Executive Secretary of the Council of Women for Home Missions

COUNCIL OF WOMEN FOR HOME MISSIONS

What It Is and What It Does

The first time I heard of the Council of Women for Home Missions was some eight or ten years ago at a session of the Woman's Home Mission Board of which I was then a member, when a vote was taken appointing representatives to serve on the Council during the year. Perhaps others are as ignorant as I then was of the Council's composition, activities and history. Perhaps some have even read a mission study book published by the Council or have attended a session of an affiliated school of missions and yet are unintroduced or have a somewhat hazy idea of the Council. For their benefit let us trace some of its history and sketch a few functions. Old friends will be interested in its recent adventures and will pardon the recounting of some things already known by them.

One result of the Ecumenical Conference held in New York City a score of years ago was the publishing of interdenominational study books on foreign mission topics. Immediately the need was also felt for home mission books suitable for study groups, and in 1903 there appeared the first of the home mission series, published by an interdenominational committee of women. A few years sufficed to demonstrate the desirability of a permanent and more formal organization, so in 1908 the Council of Women for Home Missions came into being. Was it a coincidence or was it indication of a surge of fellowship, that caused the formation that same year of the Home Missions Council?

The Council of Women for Home Missions started life vigorously; the women of the various denominations

had already learned how to work together on the publishing committee. For some years the book for adults was the only one sent forth annually, but in 1911 a series for boys and girls was begun. The Young People's Missionary Movement, later become the Missionary Education Movement, had meanwhile been launched and had been publishing books for various ages on home and foreign mission themes. The incongruity and inefficiency of having two groups annually publishing interdenominational home mission books led to the formation in 1918 of a Joint Committee on Home Mission Literature, composed of representatives from each of the two agencies. Neither body relinquished sovereignty or separate entity or the right to publish separately. Both have enjoyed and profited by the comradeship; the combination has worked well; the constituency has not had to decide which of two books to study. A theme for the year is chosen and books for various ages or for various types of groups are jointly published, as well as accompanying supplemental material. For the past two years a hundred thousand or more of the books for adults have been printed, and proportionately large editions of the books for boys and girls and young people. Both bodies sell at wholesale to boards and denominational agencies, the Movement to the general boards, the Council to the women's boards. Retail sales are made by the boards to the constituencies.

And what, you ask, aside from the business aspects is the relationship between the Boards and the Council? Any national women's home mission board or society agreeing to cooperate in the purposes and work of the Council may become a constituent member

paying a nominal annual membership fee; if the annual income of the board is \$50,000 or more, it has nine representatives in the Council, if the annual income is less than \$50,000 it has three representatives. There are now twenty constituent boards, one being a Canadian body and one a Negro board. Some of these boards are entirely independent, some auxiliary to the general boards of the denominations, others are boards composed of men and women on an equal basis, some are for home missions only, others combine home and foreign missions.

Besides the publishing, the Council carries on several other lines of work. Realizing the potentialities in *schools of missions*, it desires to serve them in every possible way. Fifteen widely situated interdenominational winter and summer schools are affiliated with the Council, which, upon request, suggests leaders and teachers, and, when so requested, grants a small sum for three years after affiliation for the purpose of aiding in the procuring of a teacher for the home mission study books.

At Chautauqua, New York, the Council has for eleven years annually conducted a Home Missions Institute along the usual lines of study hours, conferences and denominational rallies. The annual registration is well over a thousand; last August China, Japan, India, and Siam, as well as thirty-four states, were represented. The Council finances this Institute.

Years ago an annual *Day of Prayer* for Home Missions began to be celebrated interdenominationally, and also a *Day of Prayer for Foreign Missions*. The Council prepared the program for one, the Federation of Woman's Boards of Foreign Missions of North America for the other. In 1919 the two organizations agreed to observe the same date each year, the first Friday in Lent. Since then a joint committee each year has prepared the program and preliminary "Call to Prayer." This year, for the first time, Canada observed the same day

with the States. Who can calculate the results of the simultaneous united prayers of the thousands? Of the prayer card a hundred thousand to one hundred and fifty thousand are used each year and fifty thousand or more programs are sold. When the prayer of two or three avails, what must be the effect of such united intercession?

Another joint committee with the Federation serves local *Women's Church and Missionary Federations*. These groups assume widely divergent names and forms: some are solely missionary in character, some confine the membership to the societies of evangelical churches, but include activities not primarily missionary, some include organizations of a civic or social character, some cooperate closely with committees having in charge schools of missions, a few are departments of local councils of churches or church federations; some have a wide range of activities and annually conduct institutes for missionary instruction having paid registrations of several hundreds, others are dormant a good part of each year, active only in connection with the observance of the Day of Prayer for Missions. There are at least one state and two county women's federations. The power latent in these local federations has never been adequately tapped. Provision has been made for affiliation of local federations with the Council and with the Federation of Women's Boards of Foreign Missions, and aid has been rendered to a number in advice as to speakers and leaders of study books, methods of work and lines of suitable activity. Frequently these federations take up a collection in connection with the observance of the Day of Prayer for Missions. The Work among Farm and Cannery Migrants is the interdenominational Home Mission object to which such voluntary contributions are applied.

A third organization is also in partnership with the Council: the Home Missions Council, the similar

agency for the general boards. It has seemed well to the two Councils to merge committees which faced similar tasks. Therefore it has come about that there are more than a dozen active *joint committees* covering types of work and groups of people in the United States and its possessions or dependencies. The membership of these committees is made up from the boards carrying on or interested in missionary work for the specific groups. Interdenominational conferences are planned, programs of activity unitedly formulated, and opportunity for interchange of information and inspiration provided.

One scarcely dares mention any of the work of these committees for so much of constructive value has been done by them it cannot be even outlined. Through the instrumentality of one committee, various men's and women's boards have furnished a religious work director to several government Indian Schools. Extension of this service is planned. A subcommittee on Farm and Cannery Migrants has been composed of a representative appointed by each of the women's boards financially cooperating in the definite work for migrant fruit and vegetable harvesters and cannery workers. Ten women's boards thus cooperated during the past summer. The needs of New Americans, Negro Americans, Spanish-speaking peoples in the Southwest, Orientals on the Pacific Coast, have been carefully considered and planned for; the work in Alaska and the West Indies has been discussed and reviewed.

A specially designated *Secretary of Recruiting* is serving the two Councils, arranging for the presentation of home missions at the summer conferences, striving to help coordinate the recruiting work of the various denominations and agencies, and to correlate and promote the organization of Home Service Groups.

Organizations in full accord and sympathy with the aims and methods of the Council, but which because of

their constitutions and methods of work do not fall into the class eligible for constituency, become consulting organizations and representatives serve on committees of the Council. The National Board of the Young Women's Christian Associations and the National Woman's Christian Temperance Union are consulting boards.

The range of the Council's cooperation reaches even farther. The Council serves on the Committee of Consultation consisting of three representatives from each of the seven ecclesiastical, missionary and educational interdenominational bodies; it acts on the committee of Allied Christian Agencies which do community work; it cooperates with other organizations in furthering sentiment favoring the limitation of armaments.

The work of the Council has been signally blessed and prospered; happy and harmonious relationships have existed these many years; widening opportunities for service stretch out before; the Council prays only to be a worthy tool in the Master's hand, adaptable to whatever service He wills.

BE STRONG!

BE STRONG!

We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

BE STRONG!

Say not the days are evil,—Who's to blame?
And fold the hands and acquiesce,—O shame!
Stand up, speak out, and bravely, in God's name.

BE STRONG!

It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long.
Faint not, fight on! Tomorrow comes the song.

—*Maltbie Davenport Babcock.*

Woman's Foreign Mission Bulletin

THE ANNUAL MEETING

BY HELEN BOND CRANE

Secretary of the Executive Committee

The Annual Meeting of the Federation of Woman's Boards of Foreign Missions was held in New York City, January 14 and 16.* Some unusual features were of especial interest.

The Committee on Methods of Work, of which Mrs. E. C. Cronk is Chairman, has been divided into sub-committees which have specialized in Children's work, Young People's work, Mission study, and Woman's Missionary Magazines. During the Annual Meeting luncheons were arranged for these sub-committees and others interested in these particular lines. Each group drew up findings which were submitted to the annual meeting, as follows:

Children's Work.

1. We recommend to the Summer Conference Committees that the classes for Leaders of Children be made more practical, more rich in principles and methods, and that where possible they be not limited to the consideration of one study book.

2. We recommend to the Federation the appointment of a special committee to consider the possibility of interdenominational conferences of leaders of children in some few of our cities as experiments in this type of leader training.

3. We desire to recommend to Boards and local women's societies that they consider the appointment by the women's society of the local church of a woman, who, as a regularly appointed officer of the society, shall foster the missionary education and activities of the children in her church; that in this connection we go on record as believing in the responsibility of the woman's society for the development of the children in the missionary activity through which they can best develop all-round Christian character.

*The annual report of the Federation may be ordered in quantity by Woman's Boards for distribution among their branches and local societies. If you cannot secure a copy from your Board, write to the Federation at 25 Madison Avenue, New York City.

Mission Study.

We desire to express our conviction that the intensive mission study class or discussion group has produced the most far-reaching results of all of our missionary educational methods.

Recognizing the fact that the training of leaders is necessary to the successful use of this method we recommend:

1. That the Federation strongly urge intensive normal training classes of two periods in all the summer schools of missions and that these classes be advertised in the circulars with a note urging registration for these classes before the beginning of the conference.

2. That training institutes for study class leaders be held in different centers and that wherever possible these be interdenominational.

3. That "The Mission Study Class Leader" by Dr. Sailer, published by the Missionary Education Movement, be widely advertised for the use of leaders.

4. We recommend that our women's organizations do all that we can to further mission study in the church as a whole, suggesting as one method, which has been tried successfully in many places, the church school of missions.

5. We recommend to the Central Committee on United Study of Missions the consideration of the suggestion that helps for leaders on the text book, suited for inexperienced leaders, be prepared.

Young People's Work.

We recommend:

1. That the day before the Federation Annual Meeting be devoted to a conference of Young People's Leaders.

2. That part of one afternoon of Summer Schools and conferences be set apart for denominational conferences on methods with Young Women's Leaders of the denominations, this to be in addition to the regular Young Women's Methods Hour.

3. That denominational missionary magazines include a page on Young People's work.

4. That once in three months Mrs. Cronk devote part of her department in THE MISSIONARY REVIEW OF THE WORLD to Young People's work.

5. That Interdenominational Rallies for Young Women be held in our large cities once during the year.

Women's Missionary Magazines.

1. We ask that notice of Annual Meetings, including dates, place of meeting

and some features of program be furnished to denominational magazines not less than three months in advance of the Annual Meeting.

2. We ask that a popular report of the transactions of the Annual Meeting be furnished very promptly for publication in denominational magazines.

3. We rejoice in the re-establishment of *Everyland*, and suggest that suitable announcement and attractive material for promoting its circulation be furnished missionary magazines and denominational papers, and that all boards represented here endorse it and make plans for an active campaign to secure subscriptions. We further suggest that its claims be brought before Summer Schools and Conferences.

4. We strongly commend and endorse the MISSIONARY REVIEW OF THE WORLD, and ask that its circulation shall become a matter of obligation on each Board here represented, and that it shall be presented at Summer Schools and Conferences.

5. We ask that the Executive Committee study the question of Missionary Publicity in rural newspapers in order that the great facts of missions may have wide dissemination in rural communities. We suggest that the publicity include human interest stories bearing on missions.

6. We ask the Executive Committee to arrange for an Annual Conference of Editors of missionary journals in connection with the Annual Meeting of the Federation, and that a chairman for same be appointed.

In reporting for the Committee on Student Work, the Chairman, Mrs. D. J. Fleming, referred to several points in the Committee's printed report, and called on two speakers to illustrate two of the many phases of student work.

Miss Elizabeth Marshall of Smith College told how Smith raised, in one day, \$3,000 for the support of the English Department at Ginling College, which Smith some years ago adopted as a sister college. The missionary committee at Smith had made use of the interest of the college at large in Chinese friendship with the United States, in the Conference in Washington for the Limitation of Armaments, and in the importance of women's education. Some of the outstanding features of the campaign were:

Attractive and informing posters.
A discussion on "College Here and There," led by a Ginling graduate.

Chinese songs by Chinese students.

Short talks in each dormitory and off-campus house.

A chapel talk linking up the Washington Conference with education in foreign missions and its results in international friendship.

A personal letter to each faculty member.

A book-case in front of the College Library in which a book was placed for each house that came in with 100 per cent subscription.

The *Committee on Christian Literature for Women and Children* in the Mission Field, of which Miss Alice M. Kyle is Chairman, was so fortunate as to secure for this meeting Miss Laura White, a member of the Christian Literature Council of China. Miss White spoke of Mrs. MacGillivray's work on the children's magazine *Happy Childhood* and of the women's quarterly published by the Young Women's Christian Association in China, as well as some literature along the lines of social service. Sketches of prominent English and American women are produced in a monthly magazine, *The Woman's Messenger*, which also includes songs adapted from folk songs European or Chinese. Some of these, such as "Swat the Fly" and "The Wickedness of Mrs. Mosquito" are promoting a general knowledge of hygiene and sanitation.

The Executive Committee of the Federation elected for the coming year is as follows:

President, Mrs. William Boyd.

Vice-President, Miss Grace Lindley.

Secretary, Miss Helen Bond Crane.

Treasurer, Mrs. Frank Gaylord Cook.

STANDING COMMITTEES

Student Work, Mrs. D. J. Fleming, *Chairman*.

Methods of Work, Mrs. E. H. Silverthorn, *Chairman*.

Interdenominational Institutions, Miss Nellie Prescott, *Chairman*.

Summer Schools, Mrs. J. Harvey Borton, *Chairman*.

Christian Literature, Miss Alice M. Kyle, *Chairman*.

Publications Committee, Mrs. Henry W. Peabody, *Chairman*.

Foreign Students in America, Mrs. H. R. Steele, *Chairman*.

By-laws, Mrs. W. F. McDowell, *Chairman*.

NEWS FROM MANY LANDS



INDIA

Government Grants and Mission Schools

THE Madras legislature has rejected by a large majority the proposal to refuse Government grants to all educational institutions that do not introduce into their rules a "conscience clause" which would prevent these institutions from requiring attendance at religious services or classes without the consent of parents or guardians. The Bishop of Madras and a few other European missionaries favored the bill on the ground that the same regulation prevails in Great Britain.

The resolution was supported by Brahmans but was opposed by other Indians on the ground that the adoption of the clause would mean that missionary educational institutions would be deprived of government aid and without it could not continue to give high grade education at low cost. This would deprive many Indians of the educational privileges now provided by missionary institutions. Government colleges are attended by those of the higher and more wealthy classes. Non-Brahmans joined Christians in defeating the bill since very few non-Brahmans are admitted to the National Colleges. Religious instruction is necessary to the development of character and the highest type of life and service. The missionary schools are the chief factors in the education of the elementary grades in India.

Mr. Oldham's Visit to India

THE meeting of the National Missionary Council of India, Burma, and Ceylon in Poona was postponed from last autumn to January, in order to take advantage of the pres-

ence of Mr. J. H. Oldham, secretary of the "International Missionary Council" who has been making a visit to India. Four main questions were the object of Mr. Oldham's study: The relation between Indians and Europeans in the activities of church and mission; the relation between missions and governments in the reform scheme, and the policy of the Government with regard to missionaries of non-British nationality; the future of Christian education in India; and the present National and Provincial Councils of Missions as an adequate expression of the views of the Christian community.

Boy Scouts in India

THE Boy Scout movement has taken firm hold in India and is proving its adaptability to boy life there. At the great Hindu festivals the Indian scout finds many opportunities for service, in helping the thousands of pilgrims who attend for a week or more at a time. During the celebration of the centenary of the Church Missionary Society in Tinnevely, South India, meetings at which about 10,000 people gathered were held in the town of Palamecottah for four days. A missionary says of the people:

"There were countless ways in which they wanted help, to say nothing of the numerous calls for help in the arranging of the great meetings. Whenever anything was wanted it was, 'Where's a scout?' and a scout was generally on the spot when he was wanted."

At a training camp for scoutmasters held under S. P. G. auspices in Nazareth, Tinnevely, one of the three officers was a Singalese Christian, one a Hindu, and the third an Eng-

lish missionary. Of those who underwent training some were Brahmans, some Hindus of different castes, and some Christians. These differences, which generally in India mean so much, meant nothing in the camp, where all were brothers, because all were scouts. As everywhere, the great need of the scout movement in India is for capable scoutmasters.

Papal Methods in India

UNDER the heading "A Travesty" an Indian Christian newspaper comments as follows on recent activities of the Catholic Church in India:

"An All-India Catholic Conference, held in Bombay December 27 seems to have devoted its attention almost exclusively to the political, social and economic advancement of its people. In Lucknow, the Roman Catholic church held a carnival, December 30th to Jan. 2d, for which the people of the city were urged to engage in sports, dances, raffles and other gambling schemes; disregarding principle and profaneing the Sabbath. When such things are done in the name of Christianity, how can non-Christians be helped by it? We commend their good sense in accepting Christ and rejecting such Christianity, so contrary to His life and teachings."

Religious Rites and the Law

THE favorite charge of religious devotees, that the British Government interferes with the freedom of the people in their religious observances, has been discussed in a Mohammedan newspaper in Lucknow, which declares the charge unwarranted. It states that laws preventing sutti, infanticide, human sacrifice, Thuggi, etc., "which certain persons might technically regard as interference in religious matters—since those who practiced these rites had or thought that they had religious sanction for it," were simply honest measures "for the prevention of horrible and disgusting practices,"

and continues: "Such legislation was demanded by our present standards of civilization. But even now these misguided persons who wish to commit suicide in the name of religion find it easy to do so. For example, how many people at the time of the Ganges Fair put an end to their lives by diving into the water and then refusing to come up as they wished to sacrifice themselves to Mother Ganges. Then we daily read in the newspapers how various people cut off their tongues in fulfilment of their vows to different goddesses. All such misguided devotees are free to do what they like and no police officer takes any cognizance of their acts." It will be noted that all the customs mentioned are distinctively Hindu. The editor might take a different position if Moslem practices were in question.

CHINA

Student Conference in Peking

THE World's Student Christian Federation represents the Christian student movements of the world, embracing nearly 200,000 students and professors in Christian associations or unions in more than 2,500 universities, colleges and higher schools. Delegates from over thirty nations will attend the approaching conference of the Federation to be held in Peking, China, April 4-9, 1922. "It would be difficult to overstate the extreme importance," said John R. Mott before sailing, "of having such a conference meet at this fateful moment in Far Eastern affairs and in the relations between Orient and Occident." The Federation decided to meet in China before it was known that the Washington Conference on Limitation of Armaments and on Far Eastern Questions was to be held. Because of that conference the coming gathering at Peking, Dr. Mott suggests, will assume larger meaning. Chinese student Christian leaders appealed to have this conference held in China in view of the Renaissance Movement among the thoughtful

youth of their land, urging that the students of China "must hear a positive, convincing Christian message at this time from their fellow students of other lands or be lost in the materialism which other Western leaders have been presenting to them."

Governor Feng in Shensi

WHEN the Chinese Christian, General Feng, recently appointed Governor of Shensi Province, went to take up his new appointment, he had to fight his way through to the capital in consequence of the opposition of the old Governor. The Christian General Feng was in command of the attacking troops, and as they marched into the city they sang Christian hymns, some 5,000 of the 10,000 men being professing Christians. A recent visitor to General Feng's camp reports 966 baptisms, and an attendance of 4,600 soldiers at twelve communion services. The elements were passed round by the five colonels serving under General Feng, all of whom are keen, earnest Christians.

C. M. S. Review.

Union Language School

THE North China Union Language School is teaching the Chinese language in a modern, direct, cultural and efficient way in Peking. Within the last five years 657 men and women from 21 countries have studied at the School. In addition to workers from forty missionary societies, they included consular agents, legation attaches, teachers, writers and agents of world trade. The School is thus fostering peace, is giving Christian ambassadors their necessary training and is helping to bring into friendly relationship the great business interests of America and China.

Twelve organizations unite in the management of the School. W. B. Pettus is the Principal and the teaching body includes 120 Chinese teachers and more than twenty of the senior missionaries in Peking. The course includes the spoken and writ-

ten language, instruction in Chinese history, religions, arts and institutions.

The School is housed in inadequate rented quarters and \$345,000 are needed to provide land, buildings and furnishings. The land to the value of \$116,000 has been presented by the Chinese government, and The Laura Spelman Rockefeller Memorial and John D. Rockefeller, Jr., offer \$114,000, on condition that the total be secured. This leaves \$115,000 which must be secured soon to take advantage of these gifts. Address W. B. Pettus, 299 Broadway, New York, N. Y.

The Religion of Chinese Soldiers

NEAR Shekow in Central China, where the seminary of the United Lutheran Churches of China is located, there were stationed 3,000 Chinese soldiers commanded by Col. Li. He is said to be a devout Christian. Once he came to the Lord's Supper with several hundred soldiers. His campaign-hardened men approached the altar in the most solemn manner. Under the direction of the officers and the congregations he also provided for daily instruction in the Bible and the soldiers attended in detachments. Every noon a signal was given to break the drill and then all the soldiers bowed their heads for five minutes in silent prayer for China. Who can measure the good that must result to a country where such things are done?

Gift of Taoist Priests

TAOIST priests have given a royal gift toward the erection of a Christian building as a memorial to the late Dr. Hunter Corbett. A tract of land adjoining the site of the Temple Hill Corbett Academy and School of Commerce is needed for the new building for the Academy. The temple was controlled by the gentry of 13 near-by villages, the president of the association being a local Cræsus, Liu Dzeheng who suggested that the priests

give approximately \$360 (Mex.), the Temple Association doubling this amount, and Mr. Liu adding \$900 in the name of his sons and grandsons. The school thus has only to pay slightly over \$600. What greater tribute could be paid to the Christ-like life of Dr. Corbett than this gift from his nearest neighbors for over 50 years?

A Call from Yunnan

THERE is a Macedonian call from Muang Baw, fifteen days beyond Chiengrung, in Yunnan Province, China. Eighty-seven families have joined the Christian Church recently in one district. This makes over a hundred families who have confessed Christ in a few months, with almost 600 persons enrolled.

Buddhism in this region is lax, and the followers of this faith have lost their respect for it and are ready to listen to the simple teachings of Jesus. The Chinese superintendent has written to the authorities at Yunnanfu asking for permission for missionaries to begin permanent work. The door stands wide open. The work should be begun NOW.

JAPAN—CHOSEN

Christian Ideas in Japan

IN an article entitled "What Japan Thinks" Rev. Kanjo Uchimura, an independent Christian leader, has this to say of the influence of Christian ideas upon Japanese thought: "Christianity has already spread its roots deep in Japanese soil; it has become a Japanese religion, in the same sense that Buddhism became a Japanese religion centuries ago. . . . Japan is learning and adopting Christian ideas and ideals, not only through loyal Christians, but also through those who were once Christians; for, 'backsliders' as the latter may be, they can never completely shake off the spiritual and intellectual influences to which they once yielded. Take, for instance, such sayings as 'Man does not live on bread alone,' 'Happier is it to give than to re-

ceive,' 'God is love,' or the word 'Gospel,' which are on everybody's lips nowadays. They are Christian not only in idea but in the form in which they are said."

Influential Church Members

INTERESTING information is contained in a recent issue of the *Japanese Mission News* concerning the twelve church organizations in Tokyo belonging to the Kumiai (Congregational) body. In the total of 3,905 church members are a striking number of prominent professional and business men, who stand very high in character and attainments. The striking thing about some of these men is the way they have carried their Christianity into their work. For instance, in a factory owned by one of them a church has been organized, with a regular pastor and over a hundred members, and it is said that a great reform has started in the factory—a reform in factory and private life. As a consequence this practical Christianity has meant a great reduction in the number of sick hands in the factory; pilfering has almost stopped; and the savings of the factory people have increased to a large extent. In a number of factories and stores owned by Kumiai men Christian services are held regularly for the employees.

Answered Prayer in Japan

Ninety-three years ago there was held in Brookline, Massachusetts, a prayer meeting, invoking the assistance of the Great Being to let Japan, then a hermit nation enjoying arcadian peace, see the wisdom of opening her door to American and general foreign intercourse. A sum of \$600 was collected and sent to the American Board for the purpose of launching a Christian movement in Japan. Today Japan has over 200,000 members of the Protestant Church, and Christian adherents numbering more than a million. The American Bible Society at Tokyo can not print

enough Bibles to meet the ever increasing demand. There is no doubt that Christianity has spread its roots wide and deep in Japanese soil as is evidenced by the Japanese newspapers, magazines, and fiction of today. The prevailing popular conception of mankind and humanity, and of liberty, equality and fraternity, may be directly or indirectly traced to Christianity.

Prince Iyestao Tokugawa.

The Peace Movement in Japan

THE various peace organizations of Japan have not yet been combined into one society, but the executive officers met many times during the autumn for the discussion of the limitation of armaments and the promotion of world peace. Among the organizations thus cooperating are the League of Nations Association, the Japan Peace Society, the Disarmament Association, the Women's Peace Society, the Japan Council of the World Alliance for Promoting International Friendship through the Churches, the New Women's Association and the Association for the Protection of Education. This last organization represents unofficially the Imperial Educational Society, the Tokyo Educational Society and many local educational organizations in all parts of Japan, and owes its existence and activity to the threatened danger to national education arising from the large expenditure for military purposes. This combination of educators with allied peace organizations is most significant.

World Friendship.

Training Japanese Leaders

THE graduates from the theological department of the Meiji Gakuin in Tokyo, Japan, last year numbered sixteen—not only the largest number ever graduating in one class from the seminary but larger than any class graduated from any other theological school in Japan during the year. Most of the young

men entered the pastorate immediately, but four have come to America to study and one has come to work among his fellow countrymen on the Pacific coast.

In the college department of the Meiji Gakuin there is great opportunity for evangelism. The college has an enrollment of 800, and every month sees new converts, frequently from among the most indifferent. One such young man who would not go near a volunteer Bible class when he first entered the school, recently invited two of the mission teachers to his summer home for a few days—ostensibly for recreation and rest but really to discuss Christian things. The result was that he joined the small Christian church in the village, and as he is an elder son with a large estate and an important place in the eyes of his neighbors he will wield a great influence. *The Continent.*

Sunday Officially Recognized

TOKYO newspapers announce the imperial recognition of Sunday as a national day of rest throughout Japan, and as a result of the influence which Christianity is exercising today in a non-Christian nation. The Government has been for years officially committed to a partial recognition of the Sabbath. On that day imperial offices were closed, schools given a holiday, big banks did not open for business and many persons ceased their labors. Country laborers in Japan work long hours with no day of rest, while workers in cities usually keep one or two days out of each month. This class now does not know what to do with Sunday. As a result motion picture theatres have sprung up with great rapidity in the small villages, and do a big business.

Kimura's Work among Students

MEETINGS held by Kimura, the Japanese evangelist, every day for a week in Steele Academy, a school for boys under the direction of the Reformed Church in America,

are described in the *Christian Intelligencer*. The author says that, though Kimura is called "the Billy Sunday" of Japan, he seems to resemble D. L. Moody in spirit, methods of work, and even in personality. His first address was tactfully given almost entirely to recounting his experiences in his recent trip to Europe and America, says this teacher, who continues: "Long before the end of the address the students were his to do with as he pleased. Mr. Kimura showed clearly that he understood sinful human nature—particularly of his own people—and that he had a living message to give."

At the close of the meetings 103 students and one teacher signed Christian decision cards—practically thirty per cent of the non-Christian students in the school—and a significant proportion of them were in the upper classes who had been long under Christian instruction.

Christian and Buddhist Exchange Lecturers

A STRANGE mark of approach is given by a new enterprise in Japan. The Japanese paper "Mal-nichi" brings the information that the Christian school "Kwansai-Gakuin" in Kobe, and the Buddhist "Koyasan College" have entered into an agreement according to which Christian preachers are to lecture to the Buddhist students on Christianity, and the Buddhist lecturers are to speak on their religion in the Christian school. The initial lectures have already been given. *Dr. Witte.*

Growth of Chosen Christian College

TWO important new buildings are now being erected at Chosen Christian College, one a science hall, the other to be called Underwood Hall, in memory of Rev. H. G. Underwood, the founder of the college, whose brother gave a large share of the funds for the building, and whose son, now a professor in the college, laid the corner-stone. In his address on that occasion, President Avison

said: "May the Underwood name and traditions survive in Korea as long as foreign mission work is needed." He also described a model village, which the college plans to erect in the fall, and said: "We look forward to housing our married students, with their Korean cottages of improved construction, and to the education of their wives and children at the same time that the husbands are receiving their training, so that the wives will be fitted to be true mates for their husbands in the new and higher spheres for which their education will prepare them."

A Christian Sign in Korea

AT Lone Mountain in the Kangkai, Chosen field, during the interludes, and before and after the meetings quite a number of the new believers had their topknots removed as a sign that they had become Christians. The hair cutting is recognized as a Christian rite—a proof that you have cut yourself off from the old and put on the new man. In talking about becoming Christians, the missionary was asked whether Christians in the United States cut their hair. Much was the amazement of the Koreans to learn that all cut their hair in America. "Then," they asked, "How could we tell who were Christians and who were not?" Well, HOW CAN WE?

Results in Korea

THERE are 472 Protestant missionaries, including wives, working in Korea under the two Methodist and four Presbyterian Missions. They are assisted by 1,683 Korea workers of whom over 300 are ordained pastors and have under their care over 3,000 organized churches and unorganized groups which own nearly 3,000 church buildings. In these churches are nearly 92,000 baptized adults and over 35,000 catechumens preparing for baptism. Over 11,000 of those baptized were received last year. There are more than 240,000 Christian adherents as-

sociated with these Protestant churches. Over 2,400 four to ten day Bible classes were held in these churches, attended by more than 86,000 men and women. The total contributions of these Christians last year were \$465,560 (U. S. gold)—a sum equivalent to one million, six hundred thousand days' labor or four and a half million dollars from 3,000 American Christian Churches. Preparing for the future there are 255 theological students in two seminaries, 64 medical students in Severance Union Medical College; 251 students in the two Union Colleges, and nearly 54,000 pupils in the lower schools of these missions.

Paul Kanamori in Formosa

REV. Paul Kanamori, the author of "The Three Hour Sermon" and other books, has gone to the island of Formosa to conduct evangelistic services. From there he expects to go to Korea and Manchuria, returning to Japan for further evangelistic work at home.

Already 150,000 copies of Mr. Kanamori's "Three Hour Sermon" have been distributed and a million copies are needed to meet the demand. All funds contributed to this purpose are used to purchase the books at cost (50 sen or 25 cents each) and they are distributed free to inquirers. Pray for Mr. Kanamori and the Gospel Campaign. Two other small books in Japanese have also been prepared by Mr. Kanamori, "The Way to Faith" for beginners and "Growth in Grace" for converts. They cost only 2½ cents and 2 cents each. Gifts for the distribution of the books may be sent to the REVIEW.

MOSLEM LANDS

British-Afghan Treaty

THE treaty which has just been signed, after ten months' negotiations, between Great Britain and Afghanistan should help to stabilize relations between that country and India and so promote the solution of

sundry delicate problems that remain. Though the treaty provides for coordination of action on the part of the two Governments in respect of the independent tribal territory that now forms a kind of buffer between the two frontiers, yet the absorption of that territory from one side or the other can only be a question of time. Moreover, without railways Afghanistan cannot attain the position of a civilized state for which it is now competing; but the effect of railway construction on its internal cohesion and external defence is viewed with anxiety. Efforts are being made to get into closer touch with western education. Recently forty Afghan students passed through Bombay on their way to Europe for study. The party included the Crown Prince, aged seven, and his two half-brothers, twelve. Their course of study is to be decided by the head of the Afghan Mission in Europe. An infant press is represented in Kabul by two nominally independent newspapers, the anti-western bias of which is said to be very marked. *C. M. S. Review.*

A Century of Syrian Missions

THREE significant events have marked the close of a century of work carried on by the Syria Mission of the Presbyterian Church. First is the granting of a charter by the Board of Regents of the State of New York to the American University in Beirut, which is the new name of the Syrian Protestant College. The second event is the organization of the United Missionary Conference, in which representatives of all the societies at work in Syria and Palestine meet annually to consult together and advise upon common problems. At the third meeting of the conference—at Easter, 1921, in Jerusalem—fifteen British, American and Danish missionary societies sent delegates. The third significant event is the organization of the Synod of Syria, constituted with the Presbyteries of Sidon, Lebanon and Tripoli. The first Protestant church was organized in

Syria, in Beirut, in 1848. Today it is a strong, self-supporting and self-governing church, wielding a large influence. Other organized churches are scattered throughout Syria, and the organization of synod resulted from a real desire from these churches to be united into one Syrian evangelical church.

One of the first acts of this new synod at its first meeting was to appoint a committee on church unity to confer with other organizations in Syria and Palestine, and possibly later Egypt, as to the possibility of their coming together into one body, so that there should be a single evangelical church in this part of the Arabic world. Synod also considered plans for developing a larger degree of self-support in all the churches.

The Continent.

Air Mail over the Desert

A FORTNIGHTLY aerial mail service from Cairo was begun January 6th, and letters are now covering the 800 miles between Cairo and Bagdad in less than three days. Instead of traveling down the Tigris for 800 miles along its winding channel and then by steamer to Bombay, nearly 2,000 miles more, the mail bag is now sealed at Cairo and carried on the wings of the wind to Bagdad in one-tenth of the time taken by the usual post route. Dr. Zwemer writes: "We hope that a weekly service will soon be established, and the day is not far distant when missionaries will be able to make the return journey to Bagdad as a week-end from Cairo and vice versa."

Armenians Flee from Cilicia

THE serious consequences for the Armenians likely to result from the argument between the French Government and the Turkish Nationalists have been referred to in the *Review*. Word now comes from Constantinople of the terror with which the Armenians have greeted the news. The *Orient* says: "As soon as the news of the French agreement to

evacuate Cilicia became known, one thought, and one only seemed to take possession of the whole Christian population—to leave the country, sacrifice everything, but get away. In Adana merchants quietly packed up their goods and shipped them out of the country. Household furniture was sold at any price. What could not be sold or taken away was burned or broken. After English and Greek steamers had taken the first installment of these refugees, word came that all ports had been closed to them. Then France opened the ports of Syria, and French steamers came to carry them. Most of them chose the Damascus region as their future home. Whether they will ever reach there, or will be dropped nearer the coast, and how these thousands of people will be able to live within the confined borders of Syria, and whether they will be much safer there than they were in Cilicia, are great questions."

EUROPE

Flour Wanted for Russia

THE American Friends Service Committee is making a concrete appeal for starving Russia by asking for a million barrels of flour. Every miller in the country has been approached and asked to make a direct contribution in flour to the campaign, and with this as a nucleus, to solicit and accept contributions from the community about him. The plan is that he shall sell at cost the flour which the community buys from him, thus making every dollar buy the greatest amount of food possible. In the community all agencies will be asked to contribute.

Swedish Mission Statistics

THE Societies associated in the Working Committee of the General Swedish Mission conference report 588 missionaries in service including 223 men and 201 unmarried women. The native workers number 2,401, communicants 31,473, and other baptized members 21,302. There

are 1,078 schools with 34,192 scholars; in 17 hospitals, 50 dispensaries, 4 opium asylums, about 78,000 persons received treatment during the year. The receipts amounted to 4,889,104 crowns, representing an increase of 22 per cent over the preceding year. The expenditures amounted to 214,307 crowns more than the receipts.

Church at Fiume Reorganized

THE evangelical community at Fiume, Italy, which before the World War numbered about 1,500, and held its services in the Hungarian language, was almost entirely broken up during the war years. Now at last the community has been reorganized and affiliated to the Waldensian Church, whose constitution and church-order it has accepted. At present the church at Fiume numbers ninety families, with 200 communicant members and fifty children. Of these families, half are Hungarian, one-fifth German, one-tenth Italian, while the rest is made up of Swiss, English, Bohemians, Croats, and Hollanders. As the nationalities are various, so are the confessions: the great majority are Calvinists, but there are also Lutherans, Presbyterians, and Anglicans, while some Unitarians, Old-Catholics, Romanists, and Jews attend the services. Italian is the language which unites all, because understood by the great majority, but there are also services in Hungarian.

LATIN AMERICA

Mexican Student Volunteers

METHODIST workers in Mexico are organizing the young people in their schools who sign a "life service pledge card" into a body of student volunteers. They have their own officers in each school, and among the 170 volunteers already enrolled are many of great promise. The large number of young people in the local churches who show a marked interest in doing work for Christ, has led to the organization of a supplementary

group called Christian Reserves. These young people from eighteen to twenty-five years of age, are pledged to help in the local church to the best of their ability, and, if the way opens, to prepare themselves for more definite service for Christ. The pastors, realizing its importance for the church membership of the future, plan to give this group special training.

Henry Strachan Stoned in Guatemala

THE bitter antagonism of Roman Catholic priests in Central America to the evangelical missionaries and their message is shown whenever people become interested in the Gospel. Recently Mr. Henry Strachan, who for some years has been an evangelist in South America, has been holding tent and theatre meetings in Guatemala and has attracted large crowds. This roused the ire of Roman Catholic priests and women and in Amatitlan, Mr. Strachan and his helpers were stoned, the windows in the theatre were broken, people were prevented from entering and Mr. Strachan barely escaped with his life. The police were present but did not interfere and soldiers had to be sent to prevent the mob from storming the hotel in which Mr. Strachan (the "devil" they called him) had taken refuge. Evidently Guatemala needs the Gospel.

Roman Church in Central America

THREE Central American Republics—Guatemala, Salvador and Honduras—have recently formed a Federation, and those parts of the Constitution of the Union that refer to the Roman Church have aroused much hostility on the part of the Roman hierarchies in two of them. The provisions of the Constitution condemned by the bishops of Salvador are particularly, says *The Converted Catholic*, those which prohibit the establishment of monastic orders, deprive the clergy of civil rights enjoyed by other citizens, deny any contractual force to marriage by

religious ceremony, and withhold from religious organizations the right to conduct schools.

New Hospital at Lima

THE new British-American hospital in Lima, Peru, which occupies an entire city block, was pronounced "the best equipped hospital on the west coast of South America" by Dr. Hanson, chief of the Rockefeller Commission that is just completing its work, resulting in the wiping out of yellow fever along this entire coast. The agreement between the British-American committee and the Methodist Episcopal Mission, under which the hospital has been opened provided that the institution should be under the control and direction of a board of governors composed of seven members—four of whom shall represent the Board of Missions of the Methodist Episcopal Church; that the selection of the staff shall be from nominations by the mission and election by the said board of governors, the entire operation of the hospital being under the direction of the mission; that while the hospital is open to all people of every race and creed, the spirit of the work and the atmosphere of the hospital shall be religious and evangelical.

NORTH AMERICA

40,000 Protestants March

AN impressive religious demonstration was given February 5 in San Antonio, Texas, when nearly 40,000 Protestants of all denominations paraded the business streets of the city. The demonstration came as a climax to a three-day diamond jubilee, commemorating the seventy-fifth anniversary of the founding of Protestantism in the city. The procession, headed by mounted police, bands and the open Bible in the hands of a little child, wound its way through the streets without confusion or mishap. A striking feature was the absence of any distinction between the various denominations. Of all the various nationalities and races

represented (among them Negroes, Mexicans, Japanese, Chinese and Indians), perhaps the most impressive was the Mexican body of more than 1,000 converts to the Protestant faith. A conspicuous part of the population of San Antonio is Mexican, and one of the most infrequent sights—and perhaps the saddest because of its rarity—is the face of a happy Mexican. But the Mexican division in this parade radiated with light and hope and joy. *The Continent.*

Church Funds for Russian Relief

THE reports in the daily press that several of the organizations engaged in raising funds for Russian Relief are closely related to the activities of the Soviet Government, and the resulting misgivings in the minds of many people as to whether contributions for the Russian famine might indirectly assist political propaganda, led the Administrative Committee of the Federal Council of Churches at its last meeting to call special attention to the fact that its appeal for the relief of Russian children was made, and is being carried on in the closest cooperation with the American Relief Administration, Herbert Hoover, Director.

"All funds contributed to the Federal Council are transmitted to the American Relief Administration, with the exception of a certain proportion which is turned over to the American Friends Service Committee (Quakers) according to a definite understanding with Mr. Hoover. The Federal Council's committee constitutes, therefore, a channel through which the people of America can give to the relief of sufferers in Russia in the absolute confidence that all funds are being used for purposes of relief only without any political implications of any kind."

School of Missions in Florida

THE third annual session of the Interdenominational School of Missions under the auspices of the City Federation of Missions of St.

Petersburg, Florida, which was held for five days, January 15th to 20th, brought together a registration of nearly five hundred. The principal features of the program were a daily hour on missionary methods, a Bible study hour conducted by Mrs. Margaret Russell, two study classes—the one in “From Survey to Service” being taught by Mrs. D. E. Waid and that in “The Kingdom and the Nations” by Miss Gertrude Schultz—and five missionary addresses by Rev. Isaac T. Headland, D.D., of China. While this school cannot be compared with the summer schools in the North, because the conditions are so different, the need for it and the manifest interest and spirit of cooperation prove its value.

Princeton Missionary House

THROUGH the generosity of Mr. and Mrs. Calvin N. Payne of Titusville, Pa., there has been erected in 1922 on land adjoining the campus of Princeton Seminary, a missionary apartment house for the accommodation of twelve missionary families. The house is intended to provide especially for missionaries on furlough who purpose to take a regular course of graduate study in the Theological Seminary. Preference is given to Presbyterian missionaries but others are eligible. Application for apartments and other correspondence in reference to the Missionary House is to be addressed to the Secretary of the Faculty, the Rev. Paul Martin, Princeton, N. J.

The Chinese in Ottawa

CHRISTIAN work among the Chinese in Ottawa, Canada, has developed from a Sunday-school class of four members, begun in 1894, to a well equipped mission, organized this year, which its leaders believe is destined to play an important part not only in evangelization but in training and fitting those who have accepted Christ, for Christian service among their own people. One of the men who joined that first class of four

is today an earnest Christian, and takes a leading part in the Chinese meetings for Christian development. Since that small beginning of four, over 1,000 Chinese have passed through the different Chinese Sunday-schools of the city, and scores have gone out as genuine Christians, witnessing in various parts of Canada and in China for the Master.

A School for Immigrants

THERE has been opened at Old Concord, Washington Co., Pa., a school for immigrants, with Rev. C. L. McKee, D.D., as its principal. Within fifty miles are more than a million and a quarter new Americans, though the development of the region is little more than begun. Here the new American will have room to expand. He will be thoroughly taught the usual English branches, the useful trades and agriculture in all its branches, but, best of all, he will be taught the fine art of making a good life and a good American home.

Southern Baptist Progress

AS a result of increased emphasis placed upon evangelism by Southern Baptists 250,814 baptisms were administered in local churches of the Southern Baptist Convention during the year that closed December 1st. This breaks all records for baptisms among Southern Baptists and exceeds 44.5 per cent their previous high mark of 173,595, attained last year.

Cash receipts for the first two years of the Seventy-five Million Dollar Campaign have reached \$30,-160,843. A number of by-products of the Campaign are also reasons for thanksgiving. One is the fact that 2,401 ministerial students are now in Southern Baptist institutions of learning, and a large number of other young people, both men and women, are preparing for other forms of special Christian service. In the hope of stimulating the members of the churches to still larger efforts during 1922, the Conservation Com-

mission has issued a call to prayer. A campaign of intensive information and inspiration has been planned for March and April which it is hoped will reach all the churches.

Church Survey of St. Louis

A SUMMARY of the findings of the survey of St. Louis, made a few months ago by the Committee on Social and Religious Surveys, has been published by the Committee and the Church Federation of St. Louis. The church population was found to be 39 per cent Roman Catholic, 36 per cent Protestant and 3 per cent Jewish. One-fifth admitted no interest in the Church. The 300 churches are spending \$2,500,000 a year in regular church and mission work and are growing noticeably faster than the population, but "five members gained annually result in only one member gained permanently." Of these churches it is recorded that a dozen, located in downtown districts, are beginning to meet the social challenge of their neighborhoods. Although St. Louis is a prosperous city, over one-half of her people are found by the survey to be living below the average of human welfare and thirty per cent of them under "distinctly subnormal conditions."

The Biggest Business in America

THE Protestant churches of the United States spent in 1920 a total of \$253,929,825, and for the year ending July, 1921, the principal denominations had raised and paid in their special million dollar funds, \$76,221,000 and these churches had gained 515,573 members. These million funds of the denominations are being used to stimulate local building, the denomination usually furnishing about one-fourth the amount to be expended, the local congregation furnishing the other three-fourths. Under this arrangement it is expected that the Protestant Churches alone will spend some \$70,000,000 in church building in 1922. According to the 1916 Census, the

value of church property in the United States was \$1,302,393,687. In 1906 it was \$935,942,578. At the same rate of increase it would in 1922 be \$1,736,524,916. The \$1,302,393,687 in church property compared with the stock capitalization of \$868,583,600 of the United States Steel Company, makes the Protestant Church the largest business in the United States. If the efforts of the volunteer or unsalaried workers were considered, it would equal the forces of several of the largest trusts.

Chicago Hebrew Mission

THE Chicago Hebrew Mission, which is the oldest mission for Jews in America, and which seeks to encourage evangelistic effort among Jews everywhere, held its thirty-fourth annual meeting on January 10th, and reported encouraging results of its year's work. Prominent among the twelve lines of activity conducted by the Mission is the distribution of Christian literature. During the year it has sent out 4,288 Bibles and Testaments, 50,831 Gospels of Matthew, and 542,027 tracts. Of this number, 386,530 tracts were especially for the Jews, while the balance were intended primarily for Christians, to impress upon them the importance of praying and laboring for Israel. This literature was not only distributed in Chicago, but sent to missions and individuals located in 40 states of the Union, and 23 foreign countries.

ISLANDS OF THE SEA

Largest Church for Filipinos

THE Knox Memorial M. E. Church in Manila, the largest Protestant church for Filipinos in existence, has a membership of 1,300 and an auditorium seating 2,000. Services are held in three Filipino dialects, but English is the language of the Sunday morning service, which is conducted by the Filipino pastor, the Rev. Nicholas Dizon. The congregation is composed largely of students from the Harris Memorial Deaconess

Training School, the public schools, high schools and private colleges, as well as some students from the University of the Philippine Islands.

One of the special contributions of this church to the life of the people is seen in the more than 900 marriages celebrated there in the course of one year. In the old days the difficulty of securing a priest to perform a marriage ceremony was one of the causes of the moral laxness among the people. When the Legislature proposed a few years ago to regulate the marriage laws, a member, speaking from the floor, said that, out of 3,000 wedding ceremonies performed in Manila in a year, the Catholics officiated at 500 and the Protestants at the remaining 2,500.

Japanese Missionary Activity

AFTER the German missionaries were removed from the Caroline Islands, 35 churches that had had 30 pastors and several thousand Christians, were left shepherdless. The Japanese government turned to the Kumiai church with the view of obtaining the needed men for the work. As this church however was greatly taxed through its work in Korea, Manchuria and Formosa, it had to decline the request. Then Dr. Kozaki in Tokyo formed a committee which undertook to take care of the stations in the Carolines. They have already sent out three Japanese pastors with their families. The most surprising feature about the enterprise, and one which deserves recognition, is that it is the Japanese Government that furnishes the means to finance the mission!

Among the Bataks

DR. Johannes Warneck, of the Rhenish Mission reports that out of 38 missionaries in Sumatra in 1921 there are now only 30 left and the furlough of some of these is due shortly. Many missionaries are compelled to work beyond their strength, as there are not enough native workers to supply the demand. One mission-

ary is serving 17,000 Batak Christians. Another reports 14,500 in his field. Many stations have to be consolidated and the native helpers are trained more rapidly and possibly less thoroughly. The Rhenish Mission finds itself seriously handicapped. At home the income contributed is much diminished; abroad, the number of workers is insufficient.

AFRICA

Moslem Progress in Africa

NEVER has the Church faced such a thing as it is facing in Africa now: the determined and skillfully led purpose of Moslems to win all the remaining non-Mohammedan tribes for the False Prophet. Recently there was baptized into Islam one of the big chiefs of West Africa and with him one of his sub-chiefs. They now have a regular mallim or teacher of the doctrines of Islam, and are writing in Arabic. The "conversion of this man brings Islam a day's march nearer the doors of the Christian Mission in the Basa field, West Africa. There is a welcome from the African for the white teacher if only he could be sent, but there are not enough white men and there are not enough dollars. The best that comes along is the Hausa trader, who is also a missionary of Islam, and the people take what he offers.

In some parts of Africa Christ is losing to Islam those who should be His because some in the home land are not hearing this call.

The Congo Prophet Movement

THE native religious movement which began several months ago in the Belgian Congo has been severely dealt with by the Belgian authorities. It was described at the beginning by the missionaries as "a distinctly pro-Christian movement, disfigured by emotional excesses;" and its leaders claimed not only the gift of prophecy, but also the gift of healing. The "prophets" later set up an independent Christian community, and baptized numbers of candidates

in the various out-stations. Their leader, Kimbangu, went from place to place with a considerable following, singing martial hymns of a religious character. Alarmed at the growing excitement, the Belgian authorities arrested fourteen of the leaders and sentenced them to imprisonment for periods varying from two years to life. Kimbangu was sentenced to death.

The missionaries declare that the movement is not political, but religious. No evidence was given to show that Kimbangu and his friends had incited to rebellion or had any intention of doing so; and it seems quite clear that their martial hymns, interpreted by men who had no knowledge of Protestant worship, were misconstrued as songs of rebellion and battle. As a result of appeals from the missionaries to both the Governor General at Boma and the King of Belgium, Kimbangu's penalty has been commuted to penal servitude for life.

Decision on Native Labor

THE possible influence upon governments of the opinion of the churches, when this is expressed in a definite and united form, has been illustrated by the recent action of the British Colonial Secretary on the question of compulsory work by the natives of East Africa—a subject on which British missionary societies have been bringing pressure to bear upon the Government for some time. The dispatch now issued makes it clear that henceforth no pressure is to be exerted on the African to supply labor for private undertakings. And for work of a public character compulsion is to be strictly limited. Men—in no case shall women be employed—may be provided as porters for government officials and for the transport of government stores; but before using compulsory labor for any other public purpose the express sanction of the Secretary of State is to be obtained.

Similar representations have been made to the Portuguese Government

with reference to the condition of labor in its colonies; and not without effect. *C. M. S. Review.*

OBITUARY NOTES

Dr. A. L. Shelton of Tibet

On March 4th a cablegram was received at the offices of the United Christian Missionary Society in St. Louis which bore the sad intelligence "Robbers killed Shelton near Batang, Feb. 17th." About two years ago Dr. Shelton was captured by bandits but was finally released. The story of his capture appears in the *REVIEW* for July, 1920, and his own account of work among Tibetans in our August, 1921, number. Dr. Shelton went out to China in 1903. He was a man of remarkable ability and devotion. The story of his life and labors, written by his very close friend, Dr. Abram E. Cory, will appear in the May number of the *REVIEW*.

Bishop Robinson of India

BISHOP John Edward Robinson, since 1875 a missionary in India and since 1904 Bishop of Southern Asia, of the Methodist Episcopal Church, died in Bangalore February 16th, aged seventy-three. His life and writings will continue to leaven India's masses with the gospel influence, but the call to service in India seems to have been extended to the whole family. Mrs. Robinson, who survives, has been a force in the work of her husband. Four daughters have served under the Woman's Foreign Missionary Society in India, and Bishop Robinson's only son, J. Fletcher, is a physician in Lucknow.

Madame Powar of India

SUNDERBAI Powar, a close friend of Pandita Ramabai, died December 17, 1921. She was dedicated as a child to zenana work by her high-caste Christian father, and conducted for years in Poona a zenana training home, in which over 100 girls at a time studied to become Bible women and zenana workers.



A DOZEN BOOKS ON INDIA

PROF. D. J. FLEMING

What books should be chosen by a pastor or a study class leader for a small, well-balanced library on India? In the realm of fiction Kipling's "Kim" stands first, being almost photographic in its picture of one side of India. For one of India's classic dramas read the delightfully refreshing "Shakuntala," dating from the fifth century and written by Kalidasa, the Shakespeare of India. It can be obtained cheaply in "Everyman's Library." A glimpse into Indian art can be obtained through Percy Brown's "Indian Painting."

On the social, economic and political side of India the Home University Library has a very good and cheap volume, "Peoples and Problems of India," by Sir Thomas W. Holderness (1912). Or for a more recent volume one could select "India's Silent Revolution," by Bishop Fred B. Fisher (1919).

The best books to read on India's religions are J. B. Pratt's "India and Its Faiths," and J. N. Farquhar's "Primer of Hinduism" and "Modern Religious Movements in India."

For an auxiliary mission study text-book get "The Goal of India," by W. E. S. Holland. Alice E. Pennell's "Pennell of the Afghan Frontier" and John E. Clough's "Social Christianity in the Orient" are two very interesting missionary biographies. As biographies of India's Christians "The Life of Chandra Lela" by Ada Lee, and "Pandita Ramabai" by Helen S. Dyer have long since approved themselves to a host of readers.

The New Japanese Peril. By Sidney Osborne. 8vo. 180 pp. \$2.00. The Macmillan Co., New York. 1921.

This small book presents an inter-

esting phase of a subject burning with popular interest. It is written by the author of two former volumes on the general subject—"The Problem of Japan and the Isolation of Japan," who has won a right to be heard. He discusses Japan's Far Eastern program; compares it with that of Great Britain; deals in three chapters with the Shantung question; devotes four chapters to the various aspects of the Anglo-Japanese Alliance, and closes with a brief presentation of the relations of China to western powers and the new world situation which America faces. In the present tension of international relations and in view of the earnest efforts that are being made to allay suspicion and race prejudice, we confess to some misgivings about books which talk about Japan as "a peril," even though the term is used merely as a title. There are undoubtedly aspects of Japanese policies and methods that are disturbing to Americans, but many Japanese are equally convinced that American policies and methods in the Far East are a peril to them. Wise, peace-loving men on both sides should exert themselves to abate these mutual suspicions.

A Dictionary of Religion and Ethics. Edited by Shailer Mathews, D.D., and Gerald Birney Smith, D.D. vii, pp. 513. New York, The Macmillan Company. 1921. \$

The well-known editors, assisted by 106 specialists, have produced a creditable volume. While no advanced scholar would find it adequate, especially if he possessed the amplified "Encyclopaedia of Religion and Ethics," yet even he would find here many words explained lying beyond "Sudra," the last entry in the "Encyclopaedia" and he would likewise find a fresh brief discussion of more

important subjects treated exhaustively—and often exhaustingly—in that monumental work.

A few days with this work at one's elbow, with frequent opportunities for "trying it out" result in the following impressions:

1. Its contributors are well-known authors or teachers whose reputation is a guarantee of the value of the material supplied.

2. The general attitude is that of modernism, but there is no lack of reverence.

3. Its conciseness prevents full satisfaction of the reader's desire to know details. Librarian F. G. Lewis, Ph.D., of Crozer Theological Seminary, has provided an admirable bibliography for the more important subjects.

4. The biographies perhaps suffer most from brevity. A great life cannot be made impressive when unduly compressed. Thus John and Charles Wesley are disposed of in 205 words; David Livingstone has an allotment of 84 words, and his great exemplar, St. Paul, has been allowed 347 words.

5. The wealth of vocabulary and breadth of catholicity of the volume are admirable. The inclusion of many topics relating to ethnic religions, rarely found in an even technical literature, is striking. The theme most thought of by the *Missionary Review* readers is so large that it is useless to look here for many words and place-names unfamiliar to them. It is wonderful, however, to see how successful the contributors have been in including missionary essentials, even though other items are lacking.

6. This Dictionary is a wonderful illustration of what well-informed men can provide the thoughtful public—not specialists—in the way of a handbook that will make reading intelligible, without making further reading any the less desirable—indeed, alluring them on by suggestive leads to fuller knowledge.

An Introduction to Missionary Service.
Edited by G. A. Gollock and E. G. K. Hewat, M.A. vii., pp. 167. \$1.00.
Humphrey Milford, New York. 1921.

As a secretary of the Church Missionary Society and later as co-editor of the *International Review of Missions* and secretary of the British Board of Study for the Preparation of Missionaries, Miss Gollock is pre-eminently fitted to write this book. Eleven collaborators assisted her in various specialized lines of missionary work. The volume is intended solely for those who expect to enter foreign missionary service; hence its first chapter is inspirational—"The Great Company" and its final one is fundamental—"Through the Eternal Spirit." Between these two pillars of "Strength and Beauty" are ten chapters upon The New Heritage; The Church of the Land; The Content and Range of the Message; The Presentation of the Message—through Evangelism; Through Educational Work; In Relation to Health and Disease; In Relation to Social Order; The Mission—Its Administrative Work and Corporate Life; The Missionary's Education for Life; and The First Furlough. The atmosphere is distinctly spiritual and Kingdom-wide. No shibboleths are to be mastered by their readers, but a new life is to be fostered and a loftier outlook must be gained. Eleven appendices take up the more technical suggestions as to preparatory studies. It is the best book yet published for this great purpose.

The Black Man's Burden. By E. D. Morel. 241 pp. \$1.50. B. W. Huebsch.

The stories of this book have all the thrill of imaginative literature, for truth is stranger than fiction and the author's style is captivating. From a rich mine of resource and a wealth of knowledge on African affairs, Mr. Morel has painted a picture of the African as the "man of sorrows" in the human family, which has already created much interest in Europe and America. As far back as the middle

of the fifteenth century, monarchs united to exploit the African race. Imperial Governments and grasping commerce have by cruel methods inflicted upon native tribes suffering so horrible as to be almost beyond the power of description. With the exception of Abyssinia in the East and the Republic of Liberia in the West, the whole of the great continent is divided among five European nations. Each nation stands indicted before the author's unanswerable statement of facts. It is a story that is too little known among the present generation.

The book has a threefold value. First the clear and forceful presentation of the story of the "black man's burden," second, the author's wonderfully practical argument as to the foolishness of the course followed by nations, even from the lower standpoint of good business, and third, the practical suggestions as to the course which should now be followed by new democracies to lift the "black man's burden." It is a book that looks back with horror and shame, but looks forward with hope and inspiration and deserves to be widely read.

Specimens of Bantu Folk-Lore from Northern Rhodesia. By J. Torrend. \$5.00. Kegan Paul, Trench, Trubner & Co., Ltd., London, and E. P. Dutton & Co., New York. 1921.

This is not likely to become a best-seller amongst the missionary literature of Africa, but is a book for the ethnologist, the philologist and the student of African psychology. With the aid of the phonograph the author has preserved some extremely valuable samples of a rapidly passing African literature. They are given in Bwina-Mukuni and in English.

The tales with their oft-repeated choruses are entrancing to African young people around the evening fire nor is their purpose for entertainment only. They teach the lessons of obedience, fair play and good sense as the Bantu conceive these virtues. But to appreciate the effect on the hearers one must be able to get an impression of the dramatic power of

the tale which the literal translation does not give to one not accustomed to think Bantu.
J. D. T.

Old Trails and New. By Coe Hayne. 12mo. 237 pp. \$1.25. The Judson Press, Philadelphia. 1920.

While these true "Life Stories" relate primarily to Baptist home mission fields, they illustrate the whole home mission task. They are told skilfully, and while some are incomplete will have a lesson. The twenty stories relate to the frontier, the cities, rural and industrial communities, and the foreigners in America. Many of them furnish good reading for missionary sewing circles.

The Mission Study Class Leader. By T. H. P. Sailer. 12mo. 194 pp. Missionary Education Movement, New York. 1921.

Not only teachers of mission study classes, but other teachers, preachers and public speakers will find this volume rich in suggestion as to the mastery and presentation of topics of world wide interest. Dr. Sailer, a professor at Columbia University, is an expert. He draws on wide study and experience, and uses his knowledge of pedagogy and psychology to show, in non-technical language, how missions may be taught entertainingly and effectively. With this volume at hand there is no excuse for a dull mission study class.

Unfinished Business. By Fred Eastman. 12mo. 176 pp. 50 and 75 cents. Presbyterian Board of Publication. 1921.

The home missionary task before the Presbyterian Church includes work for illiterate southern mountaineers, the misled Spanish-speaking people of the Southwest and the West Indies, the restless workers in industrial communities, the neglected rural populations, the Negroes, Eskimos and Indians who are wards of the nation, and the training of the rising generation. It is a task to challenge the loyalty and talents of every Christian citizen. Not only every Presbyterian but those of other Christian churches will do well to study this volume.

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MISSIONARY PERSONALS

DR. CHARLES R. WATSON, President of the American University at Cairo, arrived with his family in Egypt on February 14th and is to take up his residence in Cairo. He expects to devote his attention to the development of the life of the University.

* * *

DR. CHARLES R. ERDMAN of Princeton Seminary and ROBERT P. WILDER of the Student Volunteer Movement, have sailed for China to attend the coming conferences in Shanghai and Peking.

* * *

DR. AND MRS. LORRIN SHEPARD reached Aintab, Asia Minor, on December 3, 1921. On account of the impending French evacuation, many Armenians left Aintab in November, and many who have gone to Aleppo are waiting to see what will happen on the return of the Turks to power. Many hospital workers, including the pharmacist and two of the best native nurses, one of the teachers and half the students at the College Preparatory School, and all the native teachers and half the pupils at the Girls' Seminary have gone. It appears that Turks will welcome American assistance in the training of their young men and women.

* * *

REV. P. H. J. LERRIGO, M.D., formerly candidate secretary of the American Baptist Foreign Missionary Society, has been appointed to the post of home secretary, which has been vacant since the resignation of Dr. J. Y. Aitchison in July, 1919.

* * *

MISS RUTH MUSKRAT, a Cherokee Indian young woman who is working her way through Kansas State University and has been doing Y. W. C. A. work in New Mexico during vacations, is one of the American delegates to the conference of the World's Student Christian Federation, which is to be held in April in Peking.

* * *

REV. S. RALPH HARLOW, of Smyrna, is to visit several mission colleges in India, Ceylon, the Philippines and China, on his way to the student conference in Peking. After the conference he plans to spend a month among the colleges in China, and to return to Smyrna via the United States.

* * *

CIU DO GIENG, who returned to China from America six months ago with degrees from Wesleyan, Columbia and New York Universities, and with far-reaching plans for social, educational, and evangelistic work, was shot by Chinese brigands while on a trip on the Min River.

* * *

G. P. RAUD has resigned as general director of the Russian Bible and Evangelization Society, of 156 Fifth Avenue, New York.

* * *

DR. JAMES G. HUNT, of the United Presbyterian Church, was formally inducted in November last to the Chair of Missions and Comparative Religion in the Pittsburgh Theological Seminary.

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NEW BOOKS

- The Chinese as They Are.* By J. R. Saunders. 176 pp. \$1.50. Fleming H. Revell, New York. 1921.
- In the Prison Camps of Germany.* By Conrad Hoffman. 279 pp. Association Press. New York. 1920.
- History of the William Taylor Self-Supporting Missions in South America.* By Goodsil F. Arms. 263 pp. \$2.00. Methodist Book Concern. New York. 1921.
- The Carpenter and His Kingdom.* By Alexander Irvine. 247 pp. \$1.50. Charles Scribners Sons. New York. 1922.
- The Book of Missionary Heroes.* By Basil Mathews. 280 pp. \$1.50. George H. Doran. New York. 1922.
- The Fundamentals of Christianity.* By Henry C. Vedder. 250 pp. \$2.00. Macmillan Co. New York. 1922.
- A Syllabus of Lectures on the Outlines of the History of Christian Missions.* By Wm. Owen Carver. 74 pp. Baptist Book Concern. Louisville, Ky.
- The Head Hunter and Other Stories of the Philippines.* By Bruce L. Kershner. 106 pp. \$1.00. United Christian Missionary Society. St. Louis. 1921.
- In the Land of the Salaam.* By Bert Wilson. 328 pp. \$1.35. United Christian Missionary Society, St. Louis. 1921.
- Pioneering in Tibet.* By Albert L. Shelton. 214 pp. \$1.25. United Christian Missionary Society, St. Louis. 1921.
- Mending and Making.* By W. H. D. Anderson and M. Anderson. 62 pp. Mission to Lepers, London. 1922.
- Twenty-five Years in East Africa.* By John Roscoe. 288 pp. 25s. Cambridge University Press.
- Russia in the Far East.* By Leo Pasvolksky. 181 pp. \$1.75. The Macmillan Company, New York.
- Our Hawaii.* By Charmian London. 427 pp. \$3.00. The Macmillan Company, New York.
- A Comparative Study of the Health of Missionary Families in Japan and China and a Selected Group in America.* By Wm. G. Lennox, M.D. 44 pp. Dept. of Economics, University of Denver.
- Papers on Educational Problems in Mission Fields.* 71 pp. International Missionary Council.
- Out Where the World Begins.* By Abe Cory. 225 pp. \$1.50. Geo. H. Doran, New York. 1921.
- Peking, a Social Survey.* By Sidney D. Gamble, M.A. 538 pp. \$5.00. Geo. H. Doran, New York. 1921.
- Flashlights from the Seven Seas.* By William L. Stidger. 214 pp. \$2.00. Geo. H. Doran, New York. 1921.
- The Destiny of America.* By the Road-builder. 269 pp. T. H. Best Printing Co., Ltd., Canada. 1921.
- Men of Might.* By A. C. Benson. 295 pp. \$2.25. Longmans, Green & Co., New York. 1921.

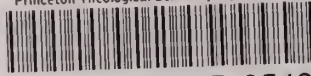
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